

DESTINY

The Magazine of National Life



Richmond N. Stuart

SUN OF RIGHTEOUSNESS

"There Shall Come A Star Out of Jacob"

[PAGE 399]

*"Glory to God in the highest, and on earth peace,
good will toward men."* (Luke 2: 14.)



"He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth his commandment upon earth: his word runneth very swiftly. He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them." (Ps. 147: 14-20.)



The Morning Star

IN HIS prophetic testimony concerning the coming of the One whose birth is celebrated this month, Balaam proclaimed: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Num. 24: 17). Oddly enough, Balaam, the pagan seer, was used of the Lord in an unusual way to accomplish certain tasks for Him, although Balaam did not necessarily welcome his opportunity to serve the Lord. This man, who remains largely an enigma right up to the present time, uttered many remarkable prophecies concerning Israel which are unparalleled by any other prophetic statements made at that time. Perhaps the strangest of all is the fact that Balaam not only foresaw the coming of the Saviour—the Star out of Jacob—but he also foretold the second coming of our Lord in His triumphant advent as King—the Sceptre to arise out of Israel.

When speaking of the power and coming of our Lord, Peter testified to the fulfillment of Jesus' prediction when He said: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. 16: 28). Then follows the chapter which gives a full account of the transfiguration of Christ on the Mount and Peter was present with James and John on that occasion. Peter's testimony is as follows:

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (II Peter 1: 16-18.)

But even though Peter acclaimed the fact that he, with James and John, had witnessed the coming glory of our Lord, yet he admonishes us: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." Then he informs us that prophecy will guide and lead us "until the day dawn, and the day star arise in your heart."

The prophetic declaration was made many generations ago that a Star would come out of Jacob and the

records of history amply prove that the birth of the Child symbolized by that Star was heralded by the appearing of an actual star in the heavens which culminated over Bethlehem at midnight: "And, lo, the star which they saw in the east, went before them [arose to the zenith], till it came and stood over where the young child was" (Matt. 2: 9).

Turning to the Book of Revelation, we find that our Lord declared in His testimony to John: "I am the root and the offspring of David, and the bright and morning star" (Rev. 22: 16). Here we have confirmation of the fulfillment of Balaam's prophecy concerning the Saviour and the King, for Jesus Christ, as the Bright and Morning Star, is to take the throne of His father David and reign over the House of Jacob forever (Luke 1: 31-33).

Malachi the Prophet looked forward to the breaking dawn of the New Age, when righteousness will be established throughout the earth, and the Lord constrained him to exclaim: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. 4: 2). Jesus Christ is the Sun of righteousness and this is one of the many beautiful and meaningful titles ascribed to Him. The healing He brings will see death swallowed up in victory since it will bring about life from the dead for all those who have served the Lord and overcome the world. The appearing of the Day Star will be the harbinger of the coming dawn when the proclamation will go forth: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5: 14). Those blessed ones who come forth in the resurrection will have the assurance that death will never again have power over them, for they will possess new bodies subject to neither sickness nor death.

At this season of the year—when so many are confining their celebration to the commemoration of the birth of the infant Jesus alone—let us also rejoice in the fact that through His birth the Star that has arisen in Jacob will soon herald the dawn of a new and better way of life. Even now He is preparing to come forth as the root and offspring of David, as King of kings, to usher in a glorious new day when the Sun of righteousness will restore universal peace. Then sorrow and death will flee before the brightness of His coming.



YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national phase*, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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Israel! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

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DESTINY

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THE MARCH OF HISTORY

FROM CHAOS TO CHAOS

AS MEN AND NATIONS pursue their endeavors to find a solution for the political and economic difficulties of the present time, it would be well for all concerned if they would give careful consideration to certain fundamental principles, one of which is that man, left to himself, is not fit to rule or exercise authority over his fellowmen. Today we witness government by experimentation; the solution of our economic problems is placed on the plane of trial and error and, when one program fails, another is promptly produced and put into operation. The results have engendered maladministration in government and have doomed our economy to ultimate chaos.

God did not find it necessary to give to mankind the laws of physics, chemistry and all the other sciences in detail, or inform him in advance about the multiplicity of checks and balances that prevail throughout the entire range of natural laws. He knew that men would discover the operation of these laws by experimentation and would be able to work out the needed formulas as a result of their discoveries and in step with the increase in knowledge in every field of scientific research.

But God also knew that by no method of experimentation could mankind devise a perfect moral system or codify laws of absolute righteousness. He knew that man would utterly destroy himself before he could discover the principles needed by the method of trial and error.

Because this is so, God provided the means by which man could have access to the perfect law. Through Moses God gave a moral code of Divine origin — the Ten Commandments — which would be the standard of conduct for every individual. At the same time, He set forth Statutes, Commandments and Judgments — also of Divine origin — covering every phase of human activity, including all necessary requirements pertaining to the governmental administration of law and the national economic well-being.

In spite of all this, however, man in his arrogance has chosen to largely ignore the personal moral code and he

has refused to consult the perfect laws of governmental administration, preferring instead to continue his own experimentations in law-making and administration and to blunder along amid conflicting economic regulations which can have only one ending — chaos.

There is no man or group of men, politicians or economists, who can solve the problems we face now, either in matters of administration or in business — and it is certain that they are meeting with complete failure in international negotiations. All their moves but deepen the shadow of mounting trouble brought about by maladministration and hasten the day when our economy will go over the precipice into oblivion.

When, during this time of rapid acceleration toward chaos, will the human race awaken to the fact that there is no hope apart from the restoration of the perfect laws of God set forth in His Commandments, Statutes and Judgments? The multiplicity of questions now perplexing mankind can never be solved apart from the observance of these laws. Instead of turning to them, however, men have been floundering in the quagmire of human misery and suffering when they might have been delivered long ago if they had only recognized that the application of the perfect laws of God in the fields of individual conduct and national and international relationships would have placed them upon firm ground, bringing justice, prosperity and peace to a troubled world. Moses declared:

"If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in

his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live." (Deut. 30: 10-16.)

The Law of the Lord is indeed near us, for as a Christian nation we are in possession of the open Book — the Bible. If we will only study and apply the perfect laws outlined therein, the solution to all our problems will be found. But where are the statesmen today who are calling upon our people to return to the observance of these perfect laws? What economist is pointing out that the way to prosperity lies in the faithful application of the principles involved to our national economy? Who among all the people of our great nation are ready to observe all the precepts of God's laws? Until this occurs, we shall go from chaos to chaos, for apart from the perfect administration of the Law of the Lord throughout the land there is no relief from the extremely vexatious situation in which our nation finds itself today.

EVIL MACHINATION

IN DESTINY FOR October 1948 we referred to the sad spectacle of our national representatives abroad waiting hat in hand before the Kremlin in Moscow and at the same time we pointed out that, while we were not informed about what was actually taking place, it was plain, nevertheless, that the outcome would redound to Moscow's advantage.

Now that the talks have ceased, it has been revealed that Stalin gave the Western powers a run-around in the clash over Berlin. On August 23, 1948 he promised to lift the blockade, saying he would notify Marshal Sokolovsky to arrange the details with the commanders of the occupation forces in Berlin. Instead of doing this Marshal Sokolovsky arose at the final meeting in Berlin and indignantly and violently denounced the very pact that had been tentatively agreed upon. News reports later disclosed that, despite Stalin's agreeableness at Moscow, Sokolovsky's defiance of the West was inspired by orders from the Kremlin for Stalin never intended to keep his word. A remark made by the Russian Marshal as an aside at the close of his speech, which was also translated into English, only emphasized the fact that the blame for the breakdown of negotiations was directly traceable to Stalin himself. Said Sokolovsky as he threw his written speech on the table: "I am obliged to make this speech by orders from the Great White Father in the Kremlin."

What more is needed to convince the West of the impossibility of doing business with the Kremlin? When will the Western powers face realities? There can be no world peace as long as Soviet Russia pursues her present policy and the attitude toward Berlin is perhaps only a minor phase of her program of expansion. The situation throughout Asia is extremely critical. Under direct instructions from Moscow, Communists everywhere are doing everything in their power to destroy unity and foster conditions of chaos as they move toward world domination.

Actually, Soviet Russia is at war with the West and any one of her present overt acts against the Western powers in Europe, Asia or Africa would have been considered an act of war not very many years ago. The mere fact that such depredations today are not immediately recognized and acted upon as aggressive warfare against the Western powers in no way changes the situation or makes it less serious. The Kremlin is waging unrelenting warfare against the Angle-Saxon world. We should long ago have

withheld all trade from the Soviet Union and blockaded all her ports. How Stalin and his cohorts must gloat over our stupidity as we try to be patient with them on the European front while they destroy our positions in the Far East and elsewhere.

In spite of the seriousness of all this, there are still those in our government who believe they can appease the Kremlin when they should know by this time that Moscow will only accept appeasement as a sign of weakness and an opportunity to gain time to further consolidate the Soviet position in their aggression against us. In the closing paragraph of the September 28, 1948 "Foreign Letter" of the *Whaley-Eaton Service*, Washington, D. C., the following statement concerning the enigma of Moscow appears:

"What then has she up her sleeve? It is as if the devil himself had been loosed on the earth when a great authoritarian regime unblushingly demands that the rest of the world join it in the worship of chaos."

As a matter of fact, the Devil is loose and, as pointed out in "Giants of the Darkness,"* he has assumed control of the men in the Kremlin with the purpose, if possible, of destroying peace and bringing all mankind into abject slavery to his authority and power. Through the Prophet Isaiah, God has given his appraisal of any agreements made with these evil men, declaring them all to be a covenant with death and an agreement with hell (Isa. 28: 15).

The editors of the *Whaley-Eaton Letters* expressed the actual truth without intentionally making a reference to the Bible's statements concerning these times. The Devil is most certainly loose on earth today and Isaiah tells us that the results of trying to deal with him through the Soviets will bring upon the world an overflowing scourge that will destroy many. Today these Devil-inspired leaders have a plan to bring upon the earth just such a scourge of destruction when they elect to strike. Would to God we had statesmen at Washington who would heed the warning signs and prepare the nation to meet this onslaught when it comes.

TOTAL DESTRUCTION?

MANY TODAY are apprehensive of the future because they look forward with fear to the possibility of overwhelming devastation to overtake the world as a result of the invention of the atomic bomb. While it is true that we live in the time of which Jesus was speaking when He said that men's hearts would fail them for fear of what was coming upon the earth (Luke 21: 26), yet there is a note of hope for mankind in His remarks.

Though our Lord declared that men would be fearful of what might happen, He did not state that the possibility of total destruction causing that fear would become a complete reality. He could not do so for the covenants of God preclude a disaster involving the ruin of the whole earth as it has been visualized by some who suggest possible types of destructive weapons to be brought into being as the result of the discovery of the splitting of the atom. Only those who are unfamiliar with the Word of God and its promises live in a spirit of foreboding and fear. To know and understand God's covenants and to believe His promises leaves no room for fear of the future; instead, those who are familiar with God's purposes for mankind

* See Appendix of *Study in Daniel*, \$5.00 postpaid. Destiny Publishers, Haverhill, Mass.

may look forward to the future with a high degree of expectancy and pleasure wholly missing in the contemplations of the unbelieving world.

That there will be fearful loss of life just prior to the establishment of the righteousness of His Kingdom upon earth cannot be denied, for all the prophets, as well as Jesus Himself, refer to this. Our Lord speaks of such a time of trouble that will be climactic as the present age draws to its close. But the destruction in that day is not to be absolute, for God has set bounds beyond which evil men and nations will not be permitted to go:

"Surely the wrath of men shall praise thee: the remainder of wrath shalt thou restrain." (Ps. 76: 10.)

God is going to restrain the wrath of men, otherwise the earth itself would indeed be destroyed in a great devastating catastrophe. He explains that He is going to do so for the sake of His elect:

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24: 22.)

Who are the elect for whose sake these troublous times will be shortened? Both the Greek and Hebrew words translated *elect* mean *chosen*. Isaiah calls Israel God's elect (Isa. 45: 4) and, referring to the coming new order, he states:

"And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell therein." (Isa. 65: 9.)

Speaking later of the coming time of blessing and peace, Isaiah further declares:

"For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." (Isa. 65: 22.)

These promises alone deny the possibility of total destruction, for Israel is to endure forever as a nation and the throne of David is to exist in perpetuity:

"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations." (Ps. 89: 3-4.)

We are well aware that fearful weapons of destruction are even now being prepared by our enemies, but we need not fear them for God has promised that no weapon formed against His people shall prosper (Isa. 54: 17). This protection from destruction God declares "is the heritage of the servants of the Lord."

Why should we fear the future, no matter how apparently dark the outlook may seem to be from the human point of view? Because of the certainty of the promises of God, we who know the terms of His covenants and who, through faith, trust Him in all He has promised can walk amid the turmoil, strife and fear around us in a spirit of serenity, knowing that our God will deliver us from all evil. It is a comfort in this day of trouble and calamity to know that the elect are to be preserved and the throne of David made secure for Him who is coming to take over world rule, destroying evil men and bringing their program aimed at the annihilation of His people to nought.

POLITICS

WHEN THIS issue of DESTINY comes from the press national election day in the year 1948, to choose the President and Vice-President of the United States for the next four

years, will have come and gone. Regardless of the choice made at that time, the citizens of our great nation are going to be disappointed, for the results to follow the election will bring about neither tranquillity nor peace. There is only one way to secure such blessings, as well as the prosperity all seek, and it will not be through the adoption of the policies of any political party. It will come about only when as a nation we turn to our God, pledge ourselves to obey His will and administer all His laws.

While it will be interesting to observe the choice made by the people, yet there is no basis upon which to anticipate better times as the direct result regardless of the outcome. We face the most critical period in our history and, without an exception, the candidates for the Presidency have been playing politics with vital questions affecting the welfare of the nation. As we listen to the public addresses and watch the political maneuvers as each candidate attempts to gain the advantage over his opponents, we are reminded of Isaiah's statement:

"They are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." (Isa. 56: 11.)

We only wish it were possible to cast a ballot for men in public office who measure up to the requirements given to Moses:

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness." (Ex. 18: 21.)

Until such men are given the authority to guide our national affairs, we will be merely swapping one set of politicians for another and the only distinction between the two will be the party label they wear.

TRAITORS WITHIN

IT SEEMS THAT many who have been associated in the past with Communists and fellow travelers find it impossible to effect a change in their thinking and activities. The question asked by Jeremiah the Prophet clearly depicts their position as they serve those who seek to destroy our nation:

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." (Jer. 13: 23.)

Having been accustomed to work with the subversives, they continue to work for them, but they are more subtle in order to hide their true affiliations from the public. The alert person will realize that statements they make, even seeming to oppose Communists and Communism, often have no relation whatever to their actions. They are only pretending to denounce Communism and it is equally true on the other hand that they are only pretending to uphold the American way of life. They are the Benedict Arnolds of modern times.

The smear experts among the Communists and fellow travelers are making a drive to abolish the Un-American Activities Committee. Any man who is actively leading the fight against the Communists immediately becomes the target of these smear artists who search his life for any overt act which they can magnify against him. If they find nothing, they proceed to manufacture situations beyond the ability of the one being smeared to answer to the satisfaction of the public. Thus, manufactured innuendoes and lies derogatory to him are used to turn public opinion against him.

A long list of prominent men in the past have been successfully attacked by this method, including ex-President Hoover, whose defeat after one term in office was directly attributed to such methods. Today, the subversives have singled out J. Parnell Thomas, Chairman of the Un-American Activities Committee, for special attack. But they needed a man to front for them and they seem to have found him in Drew Pearson who, a few weeks ago, spearheaded the move to bring the Un-American Activities Committee into disrepute by attacking its Chairman. In his radio address Mr. Pearson called for an investigation of Mr. Thomas by the Department of Justice on charges of salary kick-backs. Attorney General Thomas Clark has since proceeded as requested. We do not know whether or not these charges are true; actually, that is beside the issue, for Mr. Thomas is only incidental to the move to destroy the work of his Committee by the Communists among us. The subversives are using the present charges merely as an excuse in the progress of their plans and two radio commentators are lending their influence to the end that the Communists may attain their objective. Supplementing Drew Pearson in these attacks, Walter Winchell, in his radio broadcast Sunday, October 24, 1948, added his own slurring and derogatory remarks in support of the Communist program to smear Mr. Thomas. In the remarks of these two commentators, Mr. Thomas has already been tried and proven guilty before the public, though no indictment had been issued, nor had he been brought to trial on any charges.

Americans seem to be unaware that the enemy is firmly entrenched in our midst and is exerting a powerful influence upon the people. They are naturally moving heaven and earth to prevent the exposure of their activities. How many are aware that these subversive forces have the ear of millions of American citizens through the fact that certain radio commentators are ready to assist them in their program to smear those who may expose their activities?

Actually, the very slogan Mr. Pearson uses in closing his program is in itself un-American, for the United States of America was founded as a Republic — not a Democracy.* If ever there was a time in the history of our nation when the voice of loyal God-fearing American citizens should be heard, it is now. But, instead, the propaganda of disunity and disloyalty is being presented in such a subtle way that millions are being deceived into believing it to be true. It is imperative that the Un-American Activities Committee ferret out and expose to public view the many ramifications of the enemy within — and not least among these enemies are those who devote their radio time to furthering the program of those who seek to destroy the American way of life.

TAKEN AWAY

READERS OF DESTINY who have been following the chronology of events presented in Mr. Lay's interesting articles will recall that in "Crisis Tremors," DESTINY for December 1947, he pointed to the significance of chronological periods to terminate this fall. Chart IV in that article showed the importance of October 31, 1948, as well as December 7, 1948. It will be well for students to re-read this article and check its chronological indications against

*See "The American Form of Government." \$.15 postpaid. Destiny Publishers, Haverhill, Mass.

the fulfillment as events this fall mark the importance of these terminal periods.

As pointed out in *Study in Daniel** (pages 376-377), the fall equinox of 1948 (September 22) began the duplication of the calendar of the Deluge year. The terminal date of the forty-day period of the downpour is October 31, 1948. Significantly enough, October 31st is 2,520 days (mean scale) from Pearl Harbor (December 7, 1941). The lunar dating was September 23-24, 1948 and on September 24th Russia served notice that she would aim practice anti-aircraft fire that day in the Western air corridor. It was also one of the days of a period which saw a further worsening of relations between the Soviets and the West with respect to Berlin. December 7, 1948 is 2,520 solar days after Pearl Harbor.

Special attention should be drawn at this time to the highly important Great Pyramid date of November 10, 1948. This is the date of the outer south wall of the Granite Coffin in the King's Chamber, the inner wall date of which was May 16, 1948 when the British withdrew from Palestine and the Zionists set up their counterfeit state in the Holy Land.

Before this issue of DESTINY comes from the press we will have passed October 31st and November 10th and we should be able to identify the significance of the events which will take place at these terminal periods. They will undoubtedly foreshadow the significance of the still future date of December 7, 1948, the importance of which may be judged by the following data given by Mr. Lay:

2520 solar days after Pearl Harbor (Dec. 7, 1941).
1260 mean days after UN Charter (June 26, 1945).
7 x 270 solar days after the Italian surrender (Sept. 8, 1943).
1600 days after the invasion of Guam (July 21, 1944).
7 x 120 days after the Yugoslav Crisis (August 20, 1946).
666 days after signing the Peace Treaties (Feb. 10, 1947).
2 x 286 lunar days after the UN Balkan Commission Report (May 23, 1947).

Never in the history of any generation were the times so manifestly important and never in the history of the human race were men so blind to their significance. The days of Noah are being duplicated literally today, for the people now as then are "eating and drinking," oblivious to the meaning of the days in which they live. When Noah and his family entered the Ark, the people were still in ignorance of the significance of what was transpiring. Our Lord stated that Noah's generation "knew not until the flood came and took them all away." We seem to detect a similar situation developing now. The people of Noah's time were not lacking in information; they simply gave no heed to the warnings given. So, today, the great majority of people are paying little or no real attention to the multiplied warnings given and, unfortunately, literally thousands will continue to be indifferent to the seriousness of these days until overwhelming disaster takes them all away also.

A SINISTER CELEBRATION

FEW REALIZE the significance of the celebration of Halloween on the 31st day of October each year. As pointed out in *Study in Daniel*,* the calendar of the Deluge year began to repeat itself beginning with the autumnal equinox of this year (September 22). According to this calendar the 31st

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of October this year (which fell on Sunday) would be the fortieth day of the Deluge. After this date in the original year of the Deluge the waters began to prevail over the earth and the Ark was lifted up upon the waters. Also, by that time the inhabitants of the Antediluvian World began to become aware that there was no escape, even for those who had fled to higher ground. Death began to take its fearful toll of life and within a few months all the high mountains were covered and all life perished except Noah and his family, with the animals that were with them in the Ark.

Because the significance of the celebration of Halloween is lost in the records of antiquity, we are reprinting here the following facts originally published in *DESTINY* for November 1942:

"Celebration of 'All Saints Day' (or 'All Souls Day') at the end of October antedates Christianity by many centuries. Its origin, according to encyclopedias and other records on the subject, is lost in antiquity. The persistency, however, with which this day has been kept alive and celebrated, not only for centuries, but for past millenniums, testifies to an origin, the event of which made such an impression that the memory of it has not been wholly erased from the subconscious mind of humanity to this day.

"While of late years it has been associated with the harvest season and harvest festivals, and while the evidence of such association is furnished in early observances of the day during the Christian era, yet always in the background is a more sinister meaning in its association with the dead. The dead associated with this celebration are represented as suffering souls who are always cold and desire to warm themselves at a fire. At times they are represented as wicked souls for whom prayers are offered and who desire to return and at this particular season of the year are able to haunt their former abode. All this, and many other statements such as 'The complaint of the souls,' contribute to make the origin of Halloween the commemoration of some great disaster that occurred in remote times. It was a disaster that perhaps destroyed millions of people and which occurred suddenly: sometime between the hours of nine o'clock and midnight; borne out by the fact that in earlier celebrations a messenger went through the streets soon after nine o'clock ringing a bell to remind everyone to go indoors, as it was unwise to meet the souls streaming home at midnight.

"It was a Druidic belief that on the eve of this festival Sanan, lord of death, called together the wicked souls that within the past twelve months had been condemned to inhabit the bodies of animals. Can it be that this belief stems from the desire of the disembodied evil spirits, whose immortal fathers prior to the Deluge married the daughters of men, and whose offspring partook of this heritage of their fathers insofar as the soul was concerned, and after the Deluge became the restless spirits so active in the days of Jesus? We have the account in the New Testament of our Lord allowing some of these spirits to go into the bodies of swine (Matt. 8: 31-32).

"The festival of 'All Souls Day' was celebrated in ancient Babylon and seems to have been instigated, prior to the founding of Babylon, by Nimrod, who rebelled against the religious restrictions imposed upon the human race after the Deluge. The celebration itself was in defiance of the rule of righteousness imposed by Noah and his sons, and constituted a great mourning for the souls of the millions who had perished.

"Let us turn back the pages of history to this day of destruction — so long ago that men ignore it now — yet an event that is continually being memorialized in the perpetuation of the yearly festival inaugurated by Nimrod in protest against the wholesale destruction wrought by the Deluge. The date of its beginning as well as ending is given, for it is stated that it started on the 17th day of the second month and ended on the 27th day of the second month of the following year. This was the 5th lunar year on the

antediluvian calendar. The flood itself lasted 365 days, or just one solar year. Millions were celebrating the beginning of the New Year in feasting and drinking as they desecrated the Sabbath. It was to this celebration that Jesus referred when speaking of the conditions in Noah's time (Matt. 24: 38). True, men have died in all ages, but when has a whole generation been cut off at once, except in Noah's day?

"In speaking of Halloween — time of the suffering souls who are always cold — may it not be a reference to the intense suffering and cold in which those souls perished as a result of the Deluge? The fact that they are sometimes referred to as wicked souls confirms God's appraisal of their condition just prior to the destruction by the Deluge, 'And God saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was only evil continually' (Gen. 6: 5).

"Fanciful you may say, but, remember, no celebration persisting for centuries, stemming from antiquity, is without a first cause! And while the original purpose may have been lost and forgotten, yet to a close observer there are always identification marks clearly showing its origin."

Thus, Halloween perpetuates an ancient memorial service originally established to commemorate the memory of the men and women of an evil generation destroyed in the waters of the Deluge. This celebration was instituted by unregenerated men in protest against a destruction that God found necessary in order to remove evil from the earth at that time. The very persistency of this memorial has served as a cautionary reminder to the thoughtful from generation to generation that God will deal severely with gross wickedness. It is particularly a warning to our generation, however, that such a destruction did occur, for, as declared by Jesus, it represents *in type* the destruction to overtake the world at the close of the present age to cleanse the earth of rampant evil.

ONE HOUR AS KING

WHEN FRANKLIN D. ROOSEVELT was questioned as President of the United States concerning the ultimate results of established trends, he is quoted as saying, "After me the Deluge!"

It is unnecessary to go into detail regarding the legacy of failures that his administration bequeathed to our country, for as a nation we are now beginning to pay for the domestic and international blunders committed during the last fifteen years. A day will come when the American people will awaken to the realization that the Roosevelt administration had no parallel in American history for wantonness, prodigious spending, broken promises and betrayed trusts. But apart from all this, Franklin D. Roosevelt exercised an authority during the years of his presidency that was more akin to that of a king than the constitutional administration of a president of the United States. His administration continued on after his death as Harry Truman, his successor, promised to do all in his power to follow out the policies and principles of the Roosevelt program.

Mr. Roosevelt took office as President of the United States in March 1933 and was reelected as President in 1936, 1940 and 1944 but, since he died during his last term of office, he was succeeded by Harry Truman who came to office for the balance of that term which expires this year, 1948. Thus, the actual Roosevelt term of office — including that of President Truman who, on his own admission, has continued the Roosevelt administration — began in March of 1933 and will end (*de facto*) as of November

2, 1948 with this year's national election. This makes the length of the Roosevelt era 15 years in duration.

Just as Europe and other nations have had their dictators, so, too, the United States has suffered from the same malady. Prophecy gives the average length of this type of autocratic rule as "one hour."

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." (Rev. 17: 12.)

In *Study in Revelation*,* under the heading, "One Hour," page 269, the following explanation is given:

"What is the length of this prophetic hour? An hour is $\frac{3}{4}$ th part of a day. The ancient Hebrew calendar day was 360 degrees in length. Thus, one hour would be 15 degrees. When the Dial of Ahaz returned 10 degrees, it went back $\frac{2}{3}$ ds of an hour. A prophetic year is 360 days in length and a prophetic time-period 360 years in duration. Thus, 15 days and 15 years would be an hour respectively on each of these time-periods.

"Fifteen years is also the length of the ancient Hebrew solar cycle which Prof. C. A. L. Totten has demonstrated as so important in Biblical and prophetic history. We know that the support given the beast by the dictators was not $\frac{3}{4}$ th part of an ordinary day, nor was it only 15 days. The hour then must be the $\frac{3}{4}$ th part of a time (360 years) and in this greater day an hour is 15 years."

The "hour" is now closing. Most interesting, then, is the statement of Mr. Roosevelt, "After me the Deluge," for, as pointed out in *Study in Daniel*, we have now entered the Deluge year (see also "The Deluge Begins," page 365, DESTINY for November 1948).

Often men in public office, unknown to themselves, are used of God to preindicate coming events and evidently Mr. Roosevelt was so used. It will become more and more apparent as we move along into the coming months that we are indeed living in momentous times as the rising deluge of judgment of which Roosevelt was speaking overwhelms the works and plans of men.

STRANGE BEDFELLOWS

WHEN QUICK ACTION was needed to halt the strife in Palestine, President Truman ordered Secretary Marshall to postpone UN action on sanctions for the violation of the truce in Palestine. Actions of this kind certainly in no way contribute to peace. The motive was politics pure and simple to curry favor with the Jewish vote.

The President's plan was said to envisage calling a special session of the UN General Assembly next January.

* \$3.50 postpaid. Destiny Publishers, Haverhill, Mass.

This proposed delayed action brought a sudden refusal Friday, October 29th, on the part of the United States delegates to continue support of the Anglo-Chinese resolution requiring the Zionists to retreat from the Negeb under the threat of sanctions. The UN delegates were dismayed over another U. S. reversal of policy. It could not do otherwise than again place Secretary Marshall in a difficult position and his prestige must have suffered greatly. We condemn the Kremlin for its continued reversal of policies but what of the action of our government in double-crossing its representatives and hampering their work to the point of destroying their prestige?

A most interesting sidelight would be to know from whence comes the pressure that causes President Truman to thus play fast and loose with issues that can explode into a major conflict? Can it be that there are Jewish sympathizers or advisers who have his ear, who are working to assist the Zionists in the furtherance of their program? An examination of the delayed action to censure the Zionist government in the light of the facts set forth in "Subtle and Dangerous Propaganda," DESTINY for June 1948, may supply the answer here.

It was shown in the above article that the actual objective of the Zionists is to possess the untold wealth of the Dead Sea. Possession of the Negeb is essential in the program for developing these resources; hence, they resent any pressure that would have caused them to retreat from the Negeb area. President Truman acted in their behalf to halt sanctions that might have caused such a retreat.

It will be recalled that Count Bernadotte suggested this part of Palestine be given to the Arabs. Could this fact have played an important part in his assassination? The Zionist State has shown little enthusiasm to date in bringing his assailants to justice. Could it be that they secretly approve of his removal because of their objections to giving the Negeb area to the Arabs, which would prevent the carrying out of their development program in connection with the immense wealth in the Dead Sea? It is certain that President Truman went to the aid of the Zionists in his move to delay action on sanctions.

It seems to be clear that the Zionists are intent upon not only securing that part of Palestine assigned to them, but much more through conquest, regardless of the action of the UN. It is certain that they have enlisted the support of President Truman in their program. Our national leaders are blind to realities as they align themselves with the Zionists in making decisions which directly contribute to an inevitable third world war. Truly politics makes strange bedfellows.

As We Go To Press

ELECTION DAY has come and gone, resulting in the return of Harry S. Truman to the office of the Presidency of the United States. The public press, radio commentators, columnists, news and magazine writers were in most cases taken by complete surprise. But, as pointed out in the editorial, "One Hour As King," which appears in this issue, the Roosevelt era has now ended and Mr. Truman has been elected President in his own right.

From now on it is to be the "Truman Deal" and, according to President Truman's campaign promises, the changes to be enacted will be made in the period ex-President Roosevelt designated as "after me." We shall have more to say in the next issue

of DESTINY about the significance of the new trends now being established. Suffice it to say here that the prophetic outlook does not envision the happy and prosperous era many of the voters felt they were casting their ballots for, and this would have been just as true if they had elected Governor Dewey for President. No man ever needed sustaining prayer that the God of wisdom may guide him in these critical days more than Mr. Truman needs every prayer that may be offered in his behalf in order that he may conduct the affairs of state according to the best interests of all the people, and not of any one clique or group among them.

Authors of Confusion

WE ARE LIVING in a day of deception when lying and deceit are practiced daily by men and nations in an endeavor to increase their own power and gain control over others. This deception is not confined to secular activities alone since, unfortunately, we find among some who profess to believe the Gospel evidence that they too are not free from this type of scheming. Because the Lord knew such conditions would prevail in the last days, He specifically warned of the imperative need to be continually on guard against being deceived. In connection with this statement Jesus spoke of the appearance of false prophets and warned that, if possible, they would deceive the very elect because of the subtleness of their propaganda. What can be the nature of a deception so subtle that, unless continually alert, even those who are walking close to the Lord are liable to be deluded? Our Lord furnishes a clue to the answer in the warning:

"Shall shew signs and wonders, to seduce, if it were possible, even the elect." (Mark 13: 22.)

But in order to almost succeed in deceiving the very elect, these false prophets must appear to be honest and reliable, and their propaganda must have enough of the earmarks of genuineness to make the counterfeit so difficult to detect that it will be almost impossible to recognize it to be spurious. Ferrar Fenton's rendering of Mark's statement throws further light on the method used to deceive:

"Shall give out signs and wonders, to lead astray, if it were possible, even the elect."

Thus these deceivers will be posing as prophets and will be propounding their prognostications about coming signs and wonders with the expectation of receiving the acclaim due a prophet. For some years now we have been watching with concern the mushroom growth of the would-be prophets who have been giving out as signs their particular brands of wonders as they predict coming disasters with great detail, even dating the time of their coming. As we have watched we have observed the number of people who

have run after these prognosticators and we have seen the love of many grow cold who in the past were enthusiastic supporters of the Gospel of the Kingdom. They have turned away from the simplicity of the Gospel of personal salvation and Kingdom redemption to follow the more sensational and momentarily exhilarating programs of these modern prophets. The attitude they have come to adopt is expressed in the explanation offered by one that he had progressed far beyond the simple rudiments of the fundamental teachings pertaining to the Kingdom of God.

It cannot be too strongly emphasized here that Satan is endeavoring by every possible means to prevent Israel from awakening to her spiritual needs. He must at all costs stop those who are proclaiming the necessity of such an awakening. What better way is there to introduce confusion among the witnesses than to dangle before them the "signs and wonders" of false prophets which, if followed, will hinder the further support of the proclamation of the Kingdom and its requirements? It is a common trick to divert attention from one object by pointing quickly to another in an opposite direction. The purpose is to throw the person off his guard. The pity of it all is that those who are thus being deceived are wholly unaware of the danger they face in falling short of attaining to the status of the elect who continue to faithfully point out their spiritual needs to His Kingdom people.

Surely it is a time to seriously consider Jesus' warning to take heed lest we also be deceived, remembering that the deception is only possible because the one purporting to proclaim signs and wonders will have every appearance of being genuine. Let us always bear in mind that we are not called upon to be prophets; rather, we are students of the prophets and in that capacity we are to inform ourselves concerning the nature and purpose of their messages so that we may proclaim the glad tidings of the Kingdom, as well as the way of personal salvation.

As students of the Scriptures, we are fully aware that calamities are coming, for the prophets have so informed us,

but to dwell upon them or to look forward with any degree of expectation to the coming of the foretold devastation is hardly in keeping with the spirit that should actuate those who are followers of our Lord and who are walking in the light of His Word. Our hope is not in the approach of disasters but in a coming great deliverance promised in conformity with the admonition that in the time of this present crisis we are to lift up our heads and look up, for our redemption draweth nigh. We are to look forward to such a deliverance with longing expectation, after which sin and evil are to come to judgment, with the result that the whole earth will be filled with the fruits of righteousness.

After all, at the very core of our message is the call to witness to the need of a national awakening to the righteousness of the Law of the Lord and to the urgent necessity for every individual to become right with God personally through Jesus Christ, his personal Saviour. It is only in this way that one's citizenship can be made secure in His Kingdom. Unfortunately, it is becoming increasingly apparent that these great truths are being subordinated to a program of sensationalism and many are neglecting to publish the glad tidings of the Kingdom as they turn aside to glory in emotional reactions resulting from believing and acting upon the proclamation of many a self-styled prophet who is only prophesying in his own name. It is always well to remember that the mere fact that a man purports to believe the Gospel of the Kingdom in no way qualifies him as an absolute authority on all spiritual matters, endowed with superhuman wisdom and prophetic insight — though he might like to have you think so.

What are the signs and wonders that false prophets are charged with using to deceive men? There are a countless number of prognostications of a sensational nature such as the declaration recently made by a speaker in Chicago that this great city would soon be overwhelmed and destroyed by some violent upheaval. This is in line with similar occult pronouncements which we have heard during the last twenty-five to thirty years. There have been

tales of coming gigantic tidal waves that will sweep over our eastern seacoast and destroy all the cities, of coming star movements and planetary disturbances, as well as other detailed calamities *ad infinitum*. But to what purpose? Even though at some future date such predictions should have a semblance of fulfillment, yet it is still not the task of those who are commissioned to call the Kingdom people to repentance and righteousness to attempt to utter prophecies. Such sensationmongering contributes nothing at all to the great truths of the Kingdom which we are called upon to declare to modern Israel.

We cannot too strongly stress the fact that the presentation of such "signs and wonders" makes no beneficial contribution to awakening modern Israel to their identity or to the need of turning to the Lord and walking in the ways of righteousness. Satan must be perfectly satisfied to have men substitute such dire predictions of calamity and destruction for the true message of hope and deliverance which we are commissioned as

witnesses to bring to God's people. In spite of the warnings of our Lord to be on guard against this type of deception, many are breathlessly hanging onto the words of these prophets of doom whom Jesus called false. He declared that to follow them and accept their teachings would lead men astray. We can testify to the accuracy of this, for we have seen the spiritual fervor of many who follow such leadership become cool and the great truths of the Kingdom, its laws and their righteousness cease to stimulate further interest. In many, many cases the desire to declare these fundamental truths has vanished, for they have become prosaic to those who have imbibed the spirit of sensationalism to the point of a kind of spiritual intoxication. It is a pity that the great work assigned to His witnesses is thus subordinated to an excitement engendered by the dubious signs and wonders of those who are destroying the ability of many to think constructively or to reason with skill so that they may recognize the subtle propaganda of the Evil One who has, in these last days,

disguised himself as an angel of light.

As the day of deliverance for the elect approaches we can expect a multiplication of such signs and wonders and the elect will do well to pay attention to our Lord's warning that, if it were possible, they would be deceived. Special attention is drawn to our Lord's stipulation, "*If it were possible.*" The inference is that it is not actually possible to deceive the truly elect for, because they are the elect, they alone will recognize the satanic deception being practiced to divert and pervert men's minds. Daniel defines the elect within Israel as "the righteous ones of the holy ones of the most High [who] shall receive the Kingdom." * Those on the other hand who do become deceived automatically identify themselves as in a class apart from the truly elect. The wise, however, will recognize these authors of confusion for what they are and will not be confused themselves or be led astray by predictions which lack the authority of the "thus saith the Lord."

*See *Study in Daniel* by Howard B. Rand, pages 189-191. \$5.00 postpaid, Destiny Publishers, Haverhill, Mass.

Greetings to Destiny Readers

A momentous year is drawing to a close and what a year it has been! With bated breath we have watched the unfolding of the drama of the ages, with Russia throwing off all pretense of working for peace and letting the world know that her real objective is world conquest through chaos.

But apart from the world situation, we are truly thankful that during the past year so many faithful friends have whole-heartedly supported the work we have been called upon to do. We have received many letters of encouragement, as well as financial contributions without which it would have been impossible to continue the task of making the Gospel of the Kingdom more widely known.

Reader comment on articles published in DESTINY has also been helpful and in many instances comments received have contributed to material which has formed the basis for new articles, making a genuine contribution to the work in this way.

"The Law of the Tithe," DESTINY for June 1948, was written as the result of an inquiry from a DESTINY reader about this subject and its publication met with a ready response from hundreds of readers who evidently were also giving serious thought to this Christian obligation. We want to also express our appreciation at this time for the splendid cooperation and support given the over-all work by the tithes which have been received during the past year. May God's richest blessings rest upon all.

The New Year will bring its particular problems but of this we can be sure: it will be a year marked by further progress in the unfolding of the marvelous plan of the ages. Happy indeed are those who are watching and will be able to recognize the significance of current happenings. God giving us wisdom, we shall do our best to fulfill our responsibility through DESTINY and bring to its readers additional knowledge and understanding of the meaning of these times.

—Editor

REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, November 1 (BY CABLE)

The World Situation Develops

IT WAS DURING the summer of 1947 that Stalin and his associates made decisions at a series of secret conferences which forced the Western powers to very grave concern a year later — in the summer of 1948.

Recent decisions taken in consequence make it plain that the next few years will prove amongst the most important in history. During these years the private individual, bearing a heavier responsibility than ever before, will have to fulfill a very influential role if disaster is to be averted.

Last month we reported the growing anxiety of American and British experts about the disparity of strength between East and West likely to develop within about two and a half years and thereafter steadily to grow. This would prove extremely awkward unless Russia decisively changed her policy. Mr. Churchill spoke at Llandudno with special gravity because he knew all about it. He well knew and knows more every day of these disquieting facts.

Short of a change, therefore, there are powerful reasons for thinking that if Russian armament and aggressive foreign policies continue, the Western powers will act before any large disparity of strength develops. They dare not plan otherwise. The weapons Russia is working upon and will presently perfect make any other policy impossible and even unthinkable. The broad strategic plan is:

1) To hold the Middle East. This is much complicated by the Palestinian war and its political consequences, *viz.*, that both sides now hate Britain.

The case of the Americans is different in that only the Arabs hate her. It is not certain, however, which side, if either, the Russians would back in case of general war. They are — as we know — now supporting both. All this makes a defense policy in the Middle East difficult to devise. Yet this area is more important than any other.

The one simple and possible thing to do is to prepare the main strategic base, *viz.*, Africa. This must be done.

2) To pin down the largest possible Soviet forces in the Far East. As soon as Mr. Dewey reaches Washington, we shall witness a sharper policy. Amongst other things, he will probably throw large resources into China in order to defend her and create the biggest possible diversion for the Russians. At present Russia is steadily gaining.

3) So strongly to defend western Europe that Russia will not be able to devote large enough resources for its easy destruction or occupation, heavily engaged as she will be in the Middle and Far East. The plan is thus to make western Europe a much tougher military proposition than it now is, while pinning down the maximum possible Russian resources elsewhere.

4) To eliminate Communists from all key positions. This has become imperative because an increasing number of Communists are acting as full-blooded Russian agents. (Events in France particularly illustrate this.)

5) To exert the utmost effort to improve economic conditions throughout the non-Russian nations in order a) to reduce political and social friction upon which Communism thrives, and b) to strengthen defenses.

Having done all this, it is the intention of the Western powers to insist upon a complete change in Russian policy. If this is not made, then the Soviets will discover that any further aggressive act on their part brings immediate and full retaliation by America and her allies.

Despite the continuing deterioration in the Far East and elsewhere it is nevertheless no longer a question of what Russia plans to do. It is becoming more one of what the Western powers mean to do. As in 1939, the initiative (in the largest sense) began to pass from Germany to Britain, so in 1948 it is passing from Russia to America. The fact that many events yet to occur may seem contrary to this, will not alter the fact nor the eventual outcome of all this.

One of the big problems is, of course, how to make the peoples of Western nations firm and strong. Government decisions without the understanding and support of public opinion are of little value in democracies. Thus all the wisest strategists and statesmen stress the supreme importance of a spiritual stirring.

War in South-East Asia

A great soldier, one of the outstanding fighters against Communism in south-east Asia, told our observer:

"One must realize that we are in a full-fledged war here with the Soviet Union on one side and a number of uncoordinated forces on the other. We are losing this war because of past mistakes and present blunders; we neither inspire the trust of our friends nor intimidate our foes. The Russians know what they want, we do not.

"The Americans have been too much centered on Europe and not realizing that they will lose Europe by overlooking this front. The Communist offensive is not checked, as democratic statesmen boast — on the contrary, Russia is winning a hundred miles for every yard she may lose in Europe."

When the Japanese invaded south-east Asia all the Communist organizations came to life but they did not really offer any effective resistance. In vain, experienced colonial administrators gave warnings of the dangers of arming the Communists. Nevertheless, they were armed and it was rarely that the arms were used against the Japanese. They were hoarded and now all these underground armies have arms and money and form the nucleus of the Soviet forces.

The Indian Situation

There were fewer good reasons for the British to leave India than many people think. Conscious, active opposition to the British was confined to not more than four per cent of the population. The rest cared little one way or the other. Even Congress leaders are still a little puzzled at what happened.

One of them said to our observer only a few weeks ago: "We are still amazed that our work succeeded. India could never have been liberated except through the miraculous abdication of the paramount Power."

While there is certainly rejoicing at the so-called liberation, Indians still have a terrific inferiority complex. They dislike the European and at the same time want to be like him. This is particularly marked amongst many of the present rulers of India, and expresses itself either in an awkward sort of diffidence or in downright rudeness.

Many Europeans in India politically detest Lord Mountbatten. They say that he was a showman who never really understood the situation. For some reason he always favored Britain's worst enemies. Leading Hindus, while showing outward friendship, fooled him the whole time.

The French possessions in India will undoubtedly go the way of the British. Our observer has recently visited one of them — Chandernagor. This little corner of France twenty miles north of Calcutta is in charming contrast to its surroundings. Fundamentally tranquil and content, with taxes a third of those in India, there is no good reason why the excellent French administration should not continue indefinitely. The French residents themselves are not without a certain pride that the French flag still flies over part of India twelve months after the Union Jack has been hauled down. However, artificial discontent is being stirred up and the present situation cannot last much longer.

India feels that it is her duty to become leader of all the colored races in their struggle to throw off the white yoke. In world politics, however, there has been an interesting change of outlook, or at any rate the beginnings of it.

Six months ago India's neutrality in a world war would have been beyond doubt. Today it is not so certain. Direct Russian intervention in Asiatic affairs has caused a less unsympathetic attitude towards the west. If Russian agents continue to penetrate India this change may become more definite.

Until the spring of this year there was strong sympathy for Russia and despite the changed attitude Soviet influence is far from negligible. The Russians, however, have decided that the Indian Communist Party must be as strong as possible even at the cost of less harmonious relations with the Indian government.

As we have already reported, in March of this year a conference was held in Calcutta. The Communist Parties of India, French Indo-China, Siam, Malaya, China, Indonesia and Burma were represented. Most delegates traveled on diplomatic passports.

The Soviet plan is to keep India and Pakistan neutral in the first phase of a war, so covering the flanks of a two-pronged offensive in the Middle East and south-east Asia. At the same time a secret fighting force is being organized under the direction of one of the chief Burmese guerilla leaders.

The Situation in Pakistan

On August 15, 1947, a few public officials moved into Karachi to set up the Pakistan administration. There was no army, only a small police force, and disorganized communications. Millions of Moslems were setting out on the weary trek from India.

Finances were chaotic; there was no central bank. There was but one hopeful factor — Mohamed Ali Jinnah. In those early days Pakistan was Jinnah — little more.

Although much remains to be done and confusion has by no means entirely given place to ordered administration, the country is slowly beginning to get into shape. The biggest problem is the refugees — 6½ millions of them. The danger of their being added to by further communal disturbances in India is not over.

As to world affairs, the Pakistan leaders realize the improbability of their being able to stay out of any major conflict. Faced with a clear choice between Russia and the West, they would like to choose the West. The Palestine affair, however, has made much ill feeling towards America.

Russia has three main lines of offensive against the Western powers. First, Europe; a line of little resistance but also of comparatively little profit. It would be a purely strategic move designed to forestall a Western offensive and secure Gibraltar.

Second is an offensive through the Middle East to the Suez Canal. Oil and control of the eastern Mediterranean — here are prospects dazzling indeed.

The third line is from China, down through Burma to Singapore. Russian controlled forces are already established along the whole of this line of advance, ready to strike a swift and crushing blow at the whole structure of Western interests in the Far East.

Outflanking both the Middle and Far East lies the great subcontinent of India and Pakistan protected on the north by almost impassable mountain ranges. Forces hostile to the Soviet Union, based on India and Pakistan, could upset the whole Russian strategy. Indian neutrality in the first stages of such a campaign is, therefore, absolutely essential to the Soviet plan.

U.S.S.R. Security System

The Soviet authorities have made a fine art of counter-espionage. Only those who have tried to extract information from Russia can realize the tight grip which is exercised to prevent the leakage of even the most trivial items, whether or no these have any warlike significance.

The Russians say there is no such thing as information about the U.S.S.R. which can be regarded as harmless for foreigners. They maintain that absolutely everything concerning their own country has a potential warlike significance. Inquiries regarding the education system, for example, can be construed into attempts to work out the manpower situation. A conversation with a villager on the subject of local crops or rainfall has been, to my own personal knowledge, construed as an attempt to assess the food situation with a view to finding out vulnerability to blockade!

There is practically no question at all, which a foreigner may ask of a Russian, which may not form the basis of an espionage charge. Such a charge may involve, for the foreigner (specially if he enjoys diplomatic immunity) no more serious consequences than the institution of a campaign of faked incidents or other forms of intimidation, but for the Soviet citizen the consequences may well be fatal.

The foregoing is the thirty-ninth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in *DESTINY* by special arrangement with the author.

Readers desiring the complete "Intelligence Digest" may obtain it by subscription at \$10.00 a year, through *Destiny Publishers*, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed, following receipt of the cable. —Ed.

The Crisis Deepens

By WILLIAM O. LAY, JR.

WEEK BY WEEK tension has mounted in the Berlin crisis as the inevitable showdown draws nearer. Operations of the Allied airlift have cushioned the shock by prolonging the stalemate over a period of months, but the fundamental issues remain unresolved. Maneuvering has proceeded on the diplomatic fronts, and the Soviets meanwhile have continued their blockade and intensified their campaign of harassment in the Allied air corridors.

The final and conclusive meeting in the Kremlin series on September 18, 1948 was covered in *DESTINY* for November ("Fear and Trembling"). Not noted therein, however, was the fact that it came 1040 days lunar after November 28, 1945 (center of Chart II). As noted in previous articles, the last date marked the lunar terminal of 9 x 1290 days after Germany commenced World War I on August 1, 1914 and was the day upon which Senator Edwin C. Johnson warned the United States Senate that war with Russia was approaching surely and swiftly.

Likewise noted in the November article was the September 22 move of the three Western powers in dispatching identical notes to the Kremlin demanding a yes-or-no reply on the Berlin blockade.

The Soviet reply to the joint notes of the Western powers came on September 25. Far from compromising, the Russians demanded control over the Allied airlift as well as over rail, road and barge traffic to Berlin. Also, the Soviets demanded that only Russian eastmarks circulate in the former German capital and that the city's trade be supervised by the Four Powers. Most significantly, the Russian reply came 1260 days lunar after the fall of Berlin on May 2, 1945 (center of Chart II).

Reacting immediately, the Western powers on September 26 decided to break off negotiations with Russia over the Berlin blockade and to take the issue to the Security Council of the United Nations. Joint notes were dispatched informing the Soviet Union

of this decision. This move came 2 x 286 days lunar after the proclamation of the Truman Doctrine on March 12, 1947 and 420 days solar plus two before November 28, 1949. As noted on the upper section of Chart I, the latter date will be 9 x 1260 days after the November 11, 1918 Armistice.

Meanwhile, the Paris session of the UN Assembly had been in progress. Already confronted with the grave situation ensuing from the assassination of its Palestine Mediator, Count Folke Bernadotte, the international organization was to find itself at grips with the perilous Berlin dispute in addition to many lesser but thorny issues.

The lower half of Chart I outlines further chronological data relative to the Bernadotte assassination on September 17, 1948. It came 370 days (Deluge duration) plus two before the September 24, 1949 terminal of 9 x 1290 days after December 11, 1917. It was also 286 days solar plus two before July 6, 1949. As noted, the latter date closes a period of 9 x 1290 days solar after the United States entered World War I on April 6, 1917. Thus, September 17 was closely connected to terminal dates of two separate long-range cycles based upon outstanding events of World War I.

On September 19 the government of the Jewish State took at least nominal action against those responsible for the Bernadotte tragedy by rounding up two hundred members of the Stern Gang. This was 286 days solar before July 6, 1949.

Also on September 19, the Russians announced that all Soviet troops would be evacuated from Northern Korea by January 1, 1949 and expressed hope that the United States would follow suit in Southern Korea. This obvious propaganda maneuver was designed to force the United States out of Korea. Once the American Army left, Soviet-trained Communist forces would, of course, take over.

Secretary of State Marshall's outline of American policy was delivered to the UN Assembly on September 23.

The American spokesman warned that the United States would not compromise on principles to win peace, and that it would be a tragic error to mistake American patience for weakness. This was on the lunar terminal of 2520 days after Pearl Harbor and also 286 days before July 6, 1949 (bottom of Chart I).

As the UN Assembly proceeded with its deliberation, the old familiar pattern of the Slavic bloc against the world was again in evidence. On September 24 Russia met defeat in its attempt to throw the veto dispute out of the Assembly, and upon six other issues as well. Only the Soviet satellites supported Russia on these roll-calls. This came 2 x 286 days lunar after the Moscow Conference opened on March 10, 1947 (top of Chart I).

A blistering attack upon Russia was delivered before the UN Assembly on September 27 by British Foreign Secretary Bevin. He accused the Soviets of insincerity, untruthfulness and evasion and cited the Marxist conception that there can be no final agreement with non-Communist states. Mr. Bevin further stated:

"If the black fury, the incalculable disaster of atomic war should fall upon us, all I can say is that one Power . . . will alone be responsible for the evils which may be visited upon mankind."

This statement of Secretary Bevin's was delivered 286 days lunar before July 6, 1949 (bottom of Chart I).

More forthright even than the Bevin attack was the scathing indictment of Soviet tactics delivered on September 28 by Paul Henri-Spaak, Prime Minister of Belgium. After calling the roll of Russian aggressions, seizures, coups and political interferences, Prime Minister Henri-Spaak concluded by demanding that the Soviets cooperate under the UN Charter with deeds and actions, and cease blockading everything. This forthright statement, illustrative of small-nation resentment over Soviet obstructionism, evoked the greatest ovation in UN history.

As noted on the upper section of Chart I, the Belgian Prime Minister's

indictment came 2 x 286 days lunar plus two after the proclamation of the Truman Doctrine on March 12, 1947 and also 420 days solar before November 28, 1949.

The United Nations received its most ticklish and explosive case on September 29 when the three Western powers formally asked the Security Council to step into the Berlin crisis on the grounds that ruthless Soviet action menaced world peace. This move came 390 plus two days before October 26, 1949. As indicated at the

top of Chart II, this last date will be 1260 days after the Paris Conference closed on May 15, 1946. Not noted is the fact that September 29 was 1600 days lunar after the June 6, 1944 invasion of Normandy.

During the United Nations sessions the Soviet Union renewed its campaign for atomic "controls" which would force the United States to destroy stockpiled atomic bombs. On October 1 Russia's Andrei Vishinsky bitterly assailed President Truman and Governor Thomas E. Dewey on the atomic

issue and again hinted that the United States no longer had a monopoly on the bomb. The date marked the lunar terminal of 1260 days after V-E Day, May 8, 1945 (upper section of Chart II).

Soviet proposals calling for outlawing of atomic weapons and simultaneous institution of international controls were introduced to the United Nations on October 2. Labeled a "skin-deep Oriental device" by the American delegate, the proposals met a frigid reception from the Political Committee which merely appointed a five-nation subcommittee to investigate the possibility of continuing atomic negotiations. As shown at the top of Chart I, the Russian proposals were presented 2 x 286 days after the Moscow Conference opened on March 10, 1947.

As the appeal of the Western powers for UN action on the Berlin blockade was being debated, the Russians proposed new Big Four talks on the Berlin crisis. This move was rejected by the three Western powers on October 4, the date being 2 x 286 days after the Truman Doctrine was set forth on March 12, 1947 (upper section of Chart I). As thereon noted, October 4 was also 420 days before November 28, 1949.

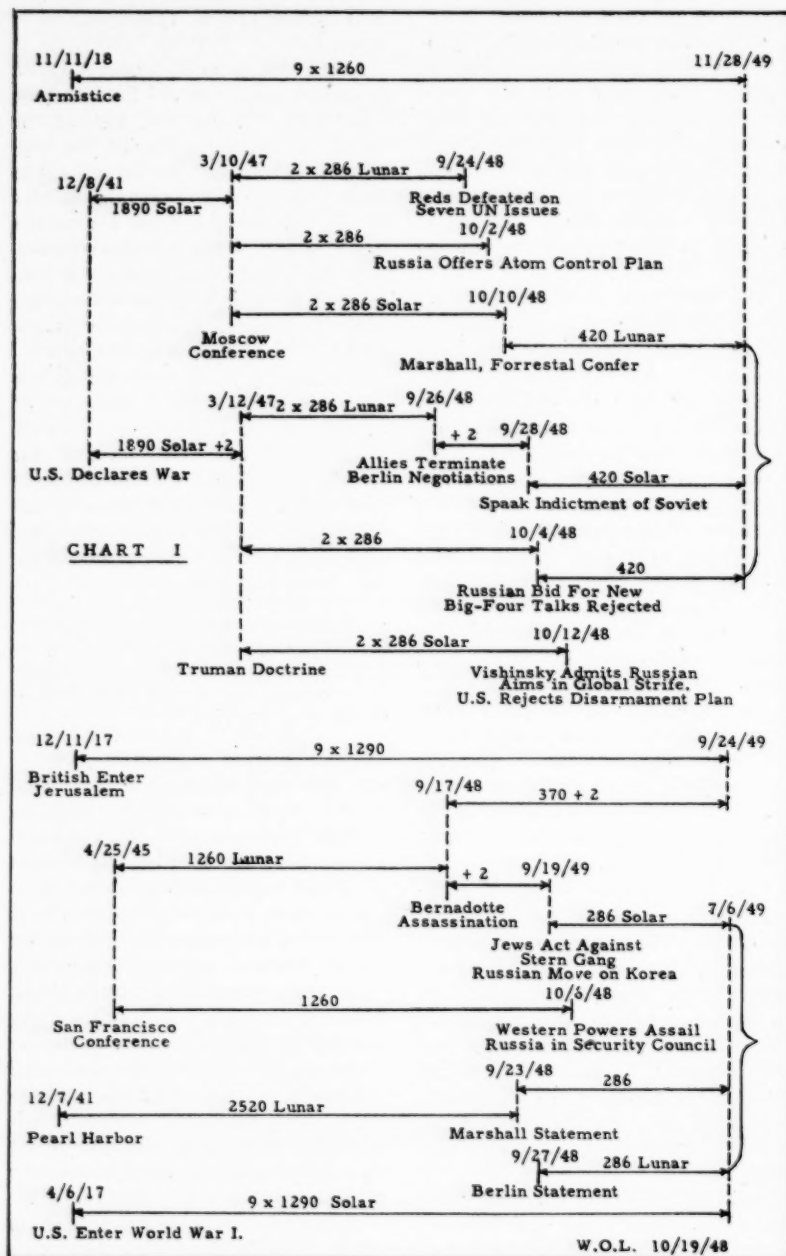
The Berlin blockade formally came before the UN Security Council on October 5, 1948 when it was placed on the agenda by a 9 to 2 vote. The extremely significant chronological data marking this date is given in the center of Chart II. Most important, it came at the solar terminal of 9 x 1260 days after the United States entry into World War I on April 6, 1919. In addition, it was 1040 plus two days after November 28, 1945, and 286 days solar plus two before July 24, 1949. The latter date will be 1600 days solar after the Yalta Conference communique was issued on February 12, 1945.

Note particularly at this point that there were two highlight events in the long negotiations over Berlin:

1) Opening of the Kremlin talks on August 2, 1948.

2) Acceptance by the Security Council of the Berlin dispute on October 5, 1948.

Refer now to the center of Chart II and see that both of these developments came at the terminal of long-range cycles extending from April 6, 1917, with a 9 x 1290 lunar cycle



terminating on August 2 and a 9 x 1260 solar cycle terminating on October 5.

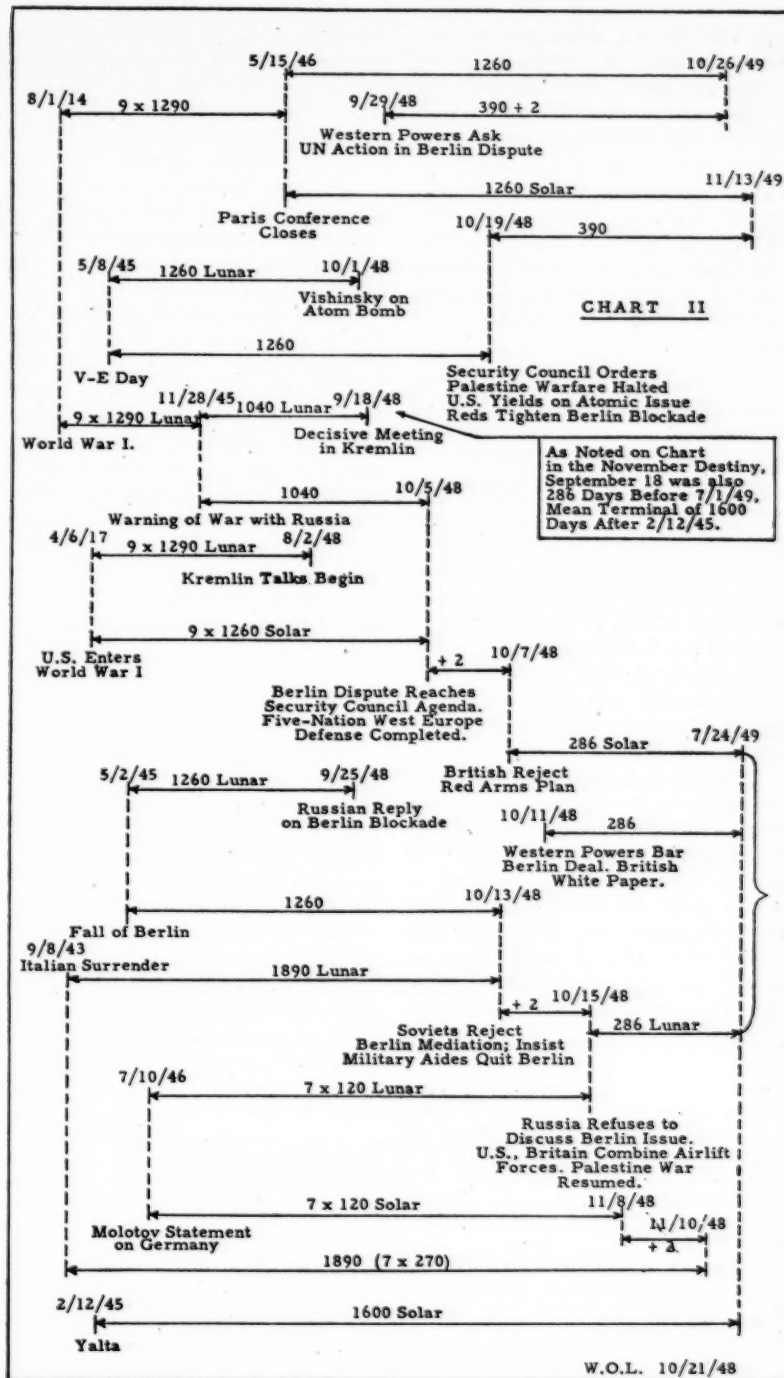
It was also on October 5 that five Western European Union nations completed a joint defense organization headed by Field Marshall Viscount Montgomery of Great Britain. This significant action in coordinating European peacetime defenses was seen as preliminary to a program of American military lend-lease now under study by the State Department in Washington. However, the pace of events is such that the storm may well break before the Western European defense organization can be built into an effective military force.

As the Security Council began hearings on the Berlin dispute, all three Western powers assailed provocative Soviet actions in Berlin and reaffirmed that they would not budge diplomatically until the blockade was lifted. This was on October 6, a date 1260 days after the opening of the San Francisco Conference on April 25, 1945 (lower half of Chart I).

Along with their proposals on the atomic bomb, the Russians demanded a one-third cut in big-power armament and an international control body operating under the Security Council — another sly Soviet attempt to disarm its apponents. On October 7 Britain's Hector McNeil rejected the Soviet scheme, pointing out that it gave no promise of effective inspection and verification as to whether countries were really cutting arms or just pretending to. The date was 286 days solar before July 24, 1949 and also the third day made perfect of the 9 x 1260 cycle extending from April 6, 1917 (center of Chart II).

While in the United States to scotch President Truman's inept and abortive plan for sending Chief Justice Fred M. Vinson on a new Mission to Moscow, Secretary of State Marshall conferred with Defense Secretary Forrestal in Washington. They presumably discussed the coordination of American armed strength and diplomatic policy in the Berlin crisis, and may also have touched upon the problem of supplying arms to the Western European Union. As noted at the top of Chart I, this meeting took place 2 x 286 days solar after the Moscow Conference opened on March 10, 1947. The October 10 date was also 420 days lunar before November 28, 1949.

In Paris, meanwhile, the acting



chairman of the UN Security Council, Juan R. Bramuglia of Argentina, undertook to work out a compromise on the Berlin dispute. His efforts were doomed on October 11 when the three Western powers decided to reject any settlement calling for negotiations with Russia while the blockade continued. The date was 286 days before July 24, 1949 (center of Chart II).

It was also on October 11 that, in connection with the Berlin dispute, the British issued a White Paper which attacked Russia's entire German policy.

Particularly revealing were the events of October 12. Speaking before the UN Political Committee, the American delegate Warren R. Austin stated that the United States could not ac-

cept the Soviet disarmament proposals because it could not trust Russia any more. Mr. Austin cited a bristling summation of Russia's warlike acts and disruptive policies.

Far from denying the American charges, the Russian Andrei Vishinsky openly admitted Soviet global aims and declared it would continue to employ illegal methods against "the lying, persecuting and backward capitalist nations." The Russian spokesman declared:

"All is fair in war. We defend ourselves against the long persecution of the masses. We use illegal methods against illegal acts. We match trickery with trickery."

Note from the center of Chart I that this significant diatribe came on the solar terminal of 2×286 days after March 12, 1947. The Truman program for containment of Communism met with some success in Greece, but now the Red tide is bursting forth in many other places all over the globe. And the brazenness and bitterness of the Vishinsky tirade makes the Soviet program plain.

Efforts of six neutral Security Council members to mediate the Berlin dispute through appeals to the Kremlin meet final defeat on October 13 when it was revealed that the Russians would make no concessions on the Berlin blockade. Note from the lower half of Chart II that this October 13 date is strongly marked chronologically. Of particular significance is the

fact that it came exactly 1260 days from the fall of Berlin on May 2, 1945. It was also 1890 days lunar after the Italian surrender on September 8, 1943 and in addition 286 days lunar plus 2 before July 24, 1949.

The same October 13 date brought disclosure by the Soviet press that fifteen nations having military missions in Berlin had been asked to close them and withdraw from the city.

Russia again refused to discuss the Berlin crisis before the Security Council on October 15. Meanwhile, the United States and Great Britain combined their airlift task forces under American command while Russian guns rumbled in war practice within earshot of Berlin. As noted on Chart II, these developments came on the third day made perfect of the two cycles terminating on October 13 and also 7×120 days lunar after the July 10, 1946 Molotov statement on Germany.

The Palestine war, several weeks dormant under an uneasy truce, flared anew on the October 15 date when Egyptian troops and planes smashed Jewish convoys in the Negeb desert area, while Jewish planes counter-attacked Egyptian bases. As the Negeb conflict spread, the Security Council issued a new cease-fire order commanding Egypt and the Jewish State to stop warfare at once. This was on October 19, a date 1260 days after V-E Day and also 390 days before November 13, 1949 (top of Chart II).

The 1949 date will mark the solar termination of 1260 days after the Paris Conference closed on May 15, 1946.

The atomic issue continued in the news on this October 19 date when the United States, under pressure from the smaller nations, abandoned its plan to press for a showdown in the General Assembly and agreed to let the Atomic Energy Commission resume its work.

Finally, it was revealed on October 19 that the Soviets had again tightened the Berlin blockade by forcing vehicular traffic from the Soviet zone to detour around West Berlin to the Soviet sector. This was seen as a tacit Soviet reply to the request of six neutral nations for detailed information on the blockade.

Thus, the story of the time-cycles is that of a progressively developing crisis. The story is not complete, for many of the cycles touched upon carry on into the last two months of 1948. Each passing week brings the inevitable showdown closer, and with it will come dark hours for Western civilization as the Great and Terrible Day of the Lord reaches its climax.

It must be reemphasized that the powder-keg situation confronting the Western nations today is the direct result of their own diplomatic blundering. The tension and ominous trends so evident on every hand are the inevitable outgrowth of Teheran, Yalta and Potsdam. And the worst is yet to come.

The present plight of Western civilization is the responsibility of blind leaders who failed to see in Communist Russia a ruthless, unscrupulous despotism. It is the responsibility of ecclesiastics who ignored or sabotaged those portions of Scripture which name and give instructions for dealing with the enemies of the Kingdom. The full measure of their failure will be revealed when the bitter fruits of past blunders reach full maturity at the peak of the fast-developing crisis.

Still paying only lip-service to the Christian faith, the nations of the West lack the spiritual resources to match the aggressive atheism of disciplined Communist fanatics. They can only ride helplessly as the resistless tide of events sweeps them into the dread abyss of the coming struggle. There, in their darkest hour, they will rediscover their faith and with it emerge to rebuild a devastated world.

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Moses and the Prophets

By HENRY D. HOUGHTON

UNFORTUNATELY, THE attitude of many among us, both ministers and laymen, toward the prophets is one of grave questioning, if not of open unbelief. If they were asked plainly, "Do you believe the prophetic portion of God's Word?" many of them would, no doubt, answer "Yes." But the answer would have to be very much qualified unless they were allowed to put their own interpretation upon those prophecies and that would be tantamount to a direct denial.

The prophecies were written not that we might, according to the vagaries of our training or individual theological prejudices, put upon them the particular explanation that will fit our theories. That is rank unbelief. The ordinary reasonable and everyday interpretation and usage of the words of Scripture should stand untampered with. Those who seek to twist and turn the obvious meaning of the prophetic word—either by suppressing part of the prophecies or by applying a method of interpretation that ignores the context of passages and the continuity of the Scriptural story—clearly do violence to the prophetic word. Whatever he may call himself, he is not a believer in the Word of God.

The prophets, however, do use figure and simile very largely, though in most cases, if not all, it is easily seen that the symbolism is not visionary and is used not to hide or conceal but to open up and illustrate.

Christ Himself, and most emphatically, put the seal of His approval on Moses and the prophets. In not one single instance did He repudiate their message, nor did He correct a single sentence, a single word, of their recorded predictions. Nor did He—possessing all knowledge and wisdom—indicate to His followers that the words of Moses and the prophets were to be understood in some visionary or "spiritualized" sense. He emphatically endorsed their messages as they were originally given. Mark His solemn words:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto

you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5: 17-18.)

What a stern reproof is here to those who wish to alter, even in the slightest degree, the plain statements of the prophets. In our Lord's parable of the rich man and Lazarus we have these very remarkable words at the conclusion:

"They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16: 29-30.)

These are among the most solemn words Christ ever spoke; they are full of serious warning to us today and plainly indicate that, if Moses and the prophets are not believed, neither would one from the dead be believed.

"If ye believe not his [Moses'] writings, how shall ye believe my words?" (John 5: 47.)

In these words Christ accords to Moses a very honored and elevated position. Evidently to the Jews Christ meant: "You do not believe in your professed leader. How, then, can you believe in me?" But these words also indicate the close connection between the two—Moses and Christ.

Has this a meaning for us today? Do we give to the writings of Moses and the prophets that unique first place, that authoritative position, that Christ did? Is not Moses regarded as simply a good and wise ruler of olden time who was associated with the relatively insignificant people called "Israel"—whose prophecies to "Israel" have proved to be vain dreams? Does the Christian Church believe Moses and the records he left for us, as well as the other prophets, even as much as the Jews did? Certainly not! That being so, do not Christ's words of reproach to the Jews apply with even greater force today to the Christian Church?

Is not the present-day religion one of "professed" belief in Christ's words,

yet utter disbelief in Moses' writings? Can these two attitudes be reconciled? Christ's words seem to imply very grave doubt that they can! According to our Lord, His own words and Moses' writings are intimately bound up together and doubt and disbelief in Moses seem to block the way to any sincere and correct understanding and belief of Christ's words.

Since all this is true, let us ask if our churches as a whole believe the following words of Moses:

"I am the Lord your God, which have separated you from other people. . . . And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." (Lev. 20: 24-26.)

"For thou art an holy [set apart] people [this does not mean sinless; they were, in fact, exceedingly wicked] unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. 7: 6.)

"But if from thence [the land of captivity] thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice . . . he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto thee." (Deut. 4: 29-31.)

"Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people." (Deut. 9: 6.)

The final Scripture reference quoted invites the question, If Israel was stiff-necked and obviously unrighteous, why did God give the people the "good land" at all? The answer is given:

"Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day." (Deut. 10: 15.)

God's love and God's choice will endure, so His motive, as recorded by Moses, will never cease to operate:

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of

the children of Israel. For the Lord's portion is his people, Jacob is the lot of his inheritance." (Deut. 32: 8-9.)

Are these great words of Moses generally believed? Emphatically not!

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse . . . and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice . . . that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and multiply thee above thy fathers." (Deut. 30: 1-5.)

Theologians tell us Israel was cast off forever and the Gentile church has taken Israel's place. What a mockery of belief this is! How can those who hold these views expect to escape our Lord's stern words of condemnation? Let us look at other statements recorded by Moses:

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew . . . and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deut. 33: 13-17.)

Does the Church believe these great words of Moses concerning Joseph? If so, let its ministers show where Ephraim and Manasseh are now, and how they fulfil all this. Assuredly they are fulfilled in some nation, or nations, today, for Christ endorsed these words of Moses among the rest. Furthermore, Moses concluded his great blessing for all Israel thus:

"The eternal God is thy refuge, and underneath are the everlasting arms. . . . Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who

is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." (Deut. 33: 27-29.)

Our Lord appears to proclaim the interdependence, the mutual oneness, of Moses' words and His own. The Master acknowledges the servant. The King stands by His ambassador, owns his words, his actions, and confirms his authority. Any rejection of the one appears to be a rejection of the other.

The churches of today practically say: "We have nothing to do with Moses; our leader is Christ." But Christ says: "If ye believe not his [Moses'] writings, how shall ye believe my words?"

This charge of our Lord cannot be confined today to those alone who boldly and ostentatiously repudiate the authority and writings of Moses. They stand self-condemned. It refers also to those who make up the congregations of our churches who, gradually and imperceptibly, have been led into a false position of doubt and questioning with regard to the writings of both Moses and the rest of the prophets, as though their authority had entirely ceased. Christ our Lord shows that His great words are in some way bound up with those of Moses: the repudiation of the one is the repudiation of the other. This is a most alarming conclusion, but one that seems thoroughly justified by the Saviour's words. If true, it transfers His stinging charge against the Jews right down to the Church of today!

If this concerned the higher critics only, perhaps the subject might be left alone. They are probably out of our reach anyway; God will deal with them. But the average church-goers, honestly desiring in most instances to know the truth, have been blinded and their faith in the Old Testament has been thoroughly unsettled by the vain questioning of both Moses and the prophets by theologians. The result is that many have become completely confused.

Let us look at a few statements recorded by the prophets which are not believed. We will examine some of the older prophecies upon which the later ones all depend:

"And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou

shalt be a father of many nations. . . . And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." (Gen. 17: 3-6.)

Lest all this should be "spiritualized," verses 15 and 16 tell us plainly that these *nations* and *kings* are to come through Sarah:

"And God said unto Abraham. . . . And I will bless her; and give thee a son also of her . . . and she shall be a mother of nations; kings of people shall be of her."

Then, as additional clauses in the Abrahamic Covenant, God said:

"I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies . . . because thou hast obeyed my voice." (Gen. 22: 17-18.) "And thy seed shall be as the dust of the earth." (Gen. 28: 14.)

"A nation and a company of nations shall be of thee, and kings shall come out of thy loins." (Gen. 35: 11.)

Are these wonderful prophecies believed in all churches? Unfortunately, an affirmative answer cannot be given. Yet the Prophet Micah says of these very same prophecies:

"Thou wilt perform [not evade, not even divert, but *perform*] the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Micah 7: 20.)

What about the following promise to David?

"Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place [that place], and shall be moved no more." (I Chron. 17: 9.)

This could not mean Canaan, for they were dwelling in that land then and David was King there.

"But I will settle him [David] in mine house and in my kingdom for ever; and his throne shall be established for evermore." (I Chron. 17: 14.)

Are these statements generally believed? If so, let it be shown where the people mentioned are now, living in a place of their own, as II Samuel 7: 10 says, away from Canaan. Where is the Throne of David that was "established for evermore?"

"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations." (Ps. 89: 3-4.)

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land." (Isa. 14: 1.)

"Thou art my servant, O Israel, in whom I will be glorified." (Isa. 49: 3.)

"For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." (Isa. 54: 3.)

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (Isa. 54: 7-8.)

Are these statements believed and applied to the very same people of whom they were spoken? No, they are not!

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." (Jer. 23: 7-8.)

"And I will cleanse them [Judah and Israel] from all their iniquity . . . and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all nations of the earth, which shall hear all the good that I do unto them. . . . Behold, the days come, saith the Lord, that I will perform that good thing, which I have promised unto the house of Israel and to the house of Judah." (Jer. 33: 8-14.)

"For I will make you a name and a praise among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord." (Zeph. 3: 20.)

Instead of believing these things, do not our teachers tell us that Israel was cast off forever? Yet, here are the Lord's own words:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar . . . If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." (Jer. 31: 35-37.)

To those who wish to know and abide by the truth, this is wondrously clear. But, most assuredly, it is not generally believed, or we would have the whole Christian Church searching to find this nation, or nations, which were never to be cast off, but

remain God's forever, even in spite of their unrighteousness.

"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing; fear not, but let your hands be strong." (Zech. 8: 13.)

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I will have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them." (Zech. 10: 6.)

Do not say that this was fulfilled at the return from captivity in 536 B.C., for it was not spoken till many years later, viz., 518 to 487 B.C.

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered." (Hosea 1: 10.)

We are told that the small and comparatively insignificant number of Jews today represent this countless multitude. What dishonor to God is here!

"Therefore, behold, I will allure her [Israel], and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." (Hosea 2: 14.)

This is God alluring, wooing and winning Israel, who became the divorced wife:

"And it shall be at that day, saith the Lord, that thou shalt call me Ishi [i.e., my husband. See margin.]; and thou shalt call me no more Baali. . . . And I will betroth thee [still the divorced wife, Israel] unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord. . . . And I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." (Hosea 2: 16-23.)

This is Israel, the divorced wife (not Judah, who never was divorced), sought, wooed, won and forgiven by her deeply-wronged Husband. God Himself tells her to call Him by that name, announces to her His mercy and forgiveness, and His own betrothing of her to Him forever.

What marvelous grace and love are typified by this beautiful analogy! It is directly associated with the following statements by the Prophet Jeremiah:

"But this shall be the covenant that I will make with the house of Israel . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour . . . saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31: 33-34.)

The Prophet Ezekiel adds his testimony to the same great theme of the New Covenant to be made with the House of Israel:

"Thus saith the Lord God; Although I have cast them far off among the heathen . . . I will even gather you from the people, and assemble you out of the countries where ye have been scattered. . . . And they shall come thither. . . . And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God." (Ez. 11: 16-20.)

This is spoken of Israel who were driven out of their land. Men of Judah immediately saw their opportunity to lay plans to accomplish the seizure of all the land. However, Ezekiel later indicated that such a design would not have God's approval and in another similar message, addressed to the House of Israel, he stated:

"Therefore say unto the house of Israel . . . I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen. . . . For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness . . . will I cleanse you. A new heart also will I give you, and a new spirit will I put within you . . . and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." (Ez. 36: 22-28.)

Language could not be clearer than this, affirmed, explained and reiterated, yet wholly disbelieved by the majority affiliated with the Christian Church today. Our Lord's charge

against the Jews seems intensified when applied to them since they persist in regarding the prophets' statements as altogether visionary, having no substantial foundation in fact. The emphatic approval which He placed upon Moses and the prophets puts His seal upon their messages. Those who discredit the message and the messenger after the King has approved them must be more guilty than those who do so before — especially since we have that approval testified to, confirmed and written down.

If there are those who continue to insist upon giving credence to the prophets only as long as their words are interpreted along the line of their prejudices, or their own theological opinions, and not according to the

plain statements of the prophets themselves, then it is evident that it is not belief at all, but downright unbelief.

Belief in the prophets must be independent of all pet ideas and theories. Their prophecies must be understood and accepted according to their literal meaning. When this is done, the statements of all the prophets will harmonize with each other, as demonstrated by the passages quoted as a part of this article. Also, the prophecies will be seen to be absolutely in keeping with God's own declarations concerning His own character and faithfulness to His pledged word.

Manifestly, if any man or church is to be allowed to place whatever construction they like upon the prophecies,

or to bring in a new inheritor for the promises to Israel in order to profess belief in them, it will bring the major portion of God's infallible Word into utter confusion, and render it entirely meaningless. Our Lord did not in any way suggest that this could be done for, with full knowledge of all that is in "Moses and the prophets," Christ put the stamp of His approval on all.

Surely, then, it is the duty of every Christian to do the same thing. It is difficult to see how those who reject the prophetic writings of the prophets, or try to "spiritualize" or explain away their statements, can escape Christ's condemnation, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Report from Damascus

Mr. Howard B. Rand
DESTINY MAGAZINE, Haverhill, Mass.

Damascus, Syria

Dear Mr. Rand:

In a building on the most modern boulevard of the oldest city in the world (Damascus) now stands the embassy of the Kingdom of God, flanked by and within sight of both the American and British Legations. At this advantageous location the Middle East Information Center has now come into being.

We probably could have secured other premises which would have made our material responsibility easier but it would not have given us the advantages that this building does. I am sure you are proud to know that the embassy of the Kingdom of God in Damascus is as well provided for as any other embassy in the city.

We have the first two floors of a three and a half story building. Our portion of the edifice comprises the following facilities: a 37

x 18 foot beautiful lounge to be used for the research library, a 34 x 15 foot hall for meetings, ample room for classes, conferences, and office rooms, several guest rooms and living quarters for ourselves.

You probably would wonder what the guest rooms are for. Damascus lacks a proper place where Christian travelers may stay. Such a facility provided by us draws to our center, as paying guests, travelers who require a Christian home atmosphere, also missionaries located in neighboring areas who desire a quiet vacation from work. This feature serves a twofold purpose. It keeps and widens our contacts with Christian leaders around the world, and in the neighboring countries in particular, and gives us the ready opportunity of introducing them to the Gospel of the Kingdom and acquainting them with the proper literature. It also helps to partly pay for some of the extra expenses of the work.

Our experiment in this feature of work preceding the last war brought to our home in four years 2,000 different Christian people who were glad to have the benefit of the convenience of our facilities then.

As to the results of our missionary efforts, I think this last week was a good one: among others, three Protestant church ministers — one American and two Syrian — heard the Kingdom message and two of them are now reading *Study in Daniel* and all are receiving DESTINY.

I am writing these lines from Beirut where I am spending a few days and where opportunities for witnessing are also innumerable.

Very sincerely yours,

FUAD R. SAADEH

Since this letter was received, the following cable has arrived from Damascus: FROM KINGDOM CENTER AT DAMASCUS TO FELLOW BELIEVERS AND SUPPORTERS WE SEND BEST CHRISTMAS WISHES. TOGETHER LET US PRAY, THY KINGDOM COME.

FUAD R. SAADEH

Special Book Discounts and Library Privileges

HAVE you taken advantage of the opportunity to purchase books and literature at substantial savings, as well as Lending Library privileges now available? Many have already done so and we urge you to investigate this service. As a Co-operating Member you have the right to purchase books at substantial savings in cost, ranging from 15% on publications for which we are distributors to as high as 35% on books and literature we publish. These privileges are available to residents of the U.S.A. and possessions only. For full information, address your inquiry to:

Field Secretary

ANGLO-SAXON FEDERATION OF AMERICA
HAVERHILL, MASSACHUSETTS

Correction

THE following correction should be made in the article, "Introduction To Divine Chronology," by William O. Lay, Jr., in DESTINY for November 1948. On page 393, three lines from top of second column, the final sentence in the paragraph should read:

"For the longer cycles the date marking the lunar terminal will be found by subtracting from the mean value the difference between the solar and mean values of the cycle."

Ambassadors of the King

By HOWARD B. RAND

A HUMAN TRAIT that affects every individual adversely to a greater or lesser degree is impatience. It is difficult to wait and often through our restlessness we bring a great many troubles into our lives which could have been avoided if we had exercised more patience. Even among those who are declaring the glad tidings of the Kingdom Gospel there is a strong tendency toward this spirit of impatience. Too, there are enthusiastic students of the Gospel of the Kingdom who, in anticipation of coming events, allow their zeal to carry them ahead of actual developments and, making premature pronouncements, they become disappointed and disillusioned when their predictions fail. If they had been more patient, allowing the march of history to declare the full purposes of God, while watching and waiting upon the Lord, such misunderstandings and difficulties would have been avoided. This is in no way an indictment of prophetic study, for the Word of the Lord enjoins us to search the Scriptures and pay careful heed to the warnings of all His prophets. But let us be patient and let time itself write the verdict as to the identification of specific events upon the timetable of prophecy, remembering that we are students of the Bible — not prophets.

Results of Impatience

The records of Biblical history bring out the fact that human thinking and human activities down through the years have been permeated with a spirit of impatience. Since this failing persists in modern times, we find that there are those students of the Bible who even undertake to formulate a program for the building of the Kingdom of God on earth, laying out elaborate plans for that purpose. They are seemingly unaware that God has never given any such assignment to anyone. Also, they seem to have forgotten the purpose back of the knowledge God has given to us concerning His Kingdom. The Kingdom of God is already in existence and God

is its founder and builder. Those who have been entrusted with tasks identified with it are simply ambassadors of the King, sent on a Divine errand of utmost importance to the people of His Kingdom. The role of the ambassador is that of a representative of his king in the presence of those to whom he is sent. He must faithfully discharge the duties of that representation, establishing cordial relationships by providing factual information concerning his king's policies and purposes. His position may be a most important one since he is often the first direct contact those to whom he is sent have with his king. He offers explanations concerning the programs to be carried out; he is the official messenger upon whom his king constantly depends.

A Witnessing Mission

If it is correct to say that those who identify themselves with the Gospel of the Kingdom are ambassadors of Christ, their King, what are their duties? In the first place, they are enjoined to bear witness to the identification of the people of the Kingdom of God and call attention to the national responsibility of those who are its citizens. Since they are only ambassadors, who represent their King, they are obviously not expected to build institutions and set programs in motion which will bring about the full administration of the Kingdom of God on earth in all its prophesied perfection. Humanly speaking, that would be a herculean task impossible for them to accomplish. The work of restoration belongs to the coming Prince of Peace, Jesus Christ our Lord, and will be accomplished when He returns to take over the administration of the affairs of the Kingdom and restore absolute justice and equity in the earth. Though it is not within the scope of the work of the ambassadors to restore the righteousness of the Law of the Lord, it is, nevertheless, their duty to witness to the perfection of that restoration to be brought about according to the Divine purpose. Neither is it their task to bring about world peace, but rather to bear testimony to

the fact that with the coming of the King of kings this desire of all peoples will become an actuality.

Forerunners

Not only are the King's ambassadors commissioned to proclaim the great fundamental truths regarding the Kingdom, its people, its laws and their administration, but also they are the forerunners of the King's coming. They must, therefore, impress upon the citizens of His Kingdom the need to turn from sinful practices so that He may find a receptive people awaiting His coming. As the ambassadors proclaim the fact that the time of restitution has come, they are at the same time to declare that the coming of the King will restore domestic tranquility, bring about international peace and establish a rule of righteousness throughout all the earth. At that time Jesus Christ will receive the throne of His father David and reign over the House of Jacob forever and of His Kingdom there shall be no end.

Authority is vested in His ambassadors to act in the name of the King as long as they are faithful in proclaiming to modern Israel (the Anglo-Saxon-Celtic peoples) the necessity to awaken to their origin, identity and responsibility as citizens of His Kingdom. An ambassador of the King of kings must not exceed the authority vested in him under the original commission by departing from his task of witnessing. He will be doing this very thing if he tries to institute a program of building that can only be perfected by the King Himself upon His return.

The Ambassador's Work

We cannot too strongly emphasize the fact that the work of those who have heeded the Lord's call to become His witnesses is not the building of great institutions — either religious, economic or governmental — nor the establishment of the perfection of Kingdom administration. We have been commissioned to simply bear testimony to His faithfulness and declare His purposes as they are revealed to us in the Scriptures. When Jesus

sent His disciples out on Kingdom work, He said:

"And as ye go, preach, saying, The Kingdom of heaven is at hand." (Matt. 10: 7.)

They were to demonstrate through their testimony, witnessing and works the authority back of their preaching. Jesus admonished them:

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." (Matt. 10: 14-15.)

Opponents Condemned

The importance of the message of the Lord's representatives could not have been more explicitly emphasized than by this curse upon those who refused to give heed to their statements. A person, a house, or even a city, that refused to listen to them was condemned and for turning against the messengers of the coming King a severe judgment was pronounced upon them. It is a serious matter to reject the ambassadors of the Kingdom for they represent the great King who is Lord of lords and King of kings. As representatives of the Throne, they are commissioned to speak to the people of the Kingdom in the name of Him who is coming to assume authority and rule over His great domain.

A Challenge

What is the full message the ambassadors bring to the people of the Kingdom? It is, first and foremost, a message of hope. By way of introduction, it is necessary to point out the established fact that the Kingdom of God was organized upon earth at Mount Sinai and the people who became the nucleus of the Kingdom were given the Commandments, Statutes and Judgments which comprise the Law of the Lord to administer. Israel at that time took a solemn oath that they would observe and administer those laws as the law of their land. Since then the Kingdom people have grown and increased throughout the ages until today, known as the Anglo-Saxon-Celtic peoples, they have become the company of nations and the great people as foretold by the prophets. The challenge now is to Israel's race to recognize their identity, turn from their evil ways and acknowledge

Jehovah, the God of their fathers and the God of Israel today. But throughout the years they failed to keep the oath made by their forefathers and, following devious pathways by which they forsook their God, their departure from righteousness led them to lose all contact with their identity as God's people.

In pointing out the modern identity of Israel, it is essential to make the fact clear that in Jewry we have the representatives of one tribe only, *i.e.*, the tribe of Judah, but in the Anglo-Saxon-Celtic peoples we find the descendants of the northern ten-tribed Kingdom of Israel whose forefathers were carried away into Assyrian captivity one hundred and thirty years before the House of Judah was taken to Babylon. In this day of the discovery of the identity of the Kingdom people the King is to return to save them from oppression. The message to them is:

"With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." (Isa. 11: 4-5.)

Moffatt translates this, with the preceding verse:

"He will not judge by appearances, nor decide by hearsay, but act with justice to the helpless and decide fairly for the humble; he shall strike down the ruthless with his verdicts, and slay the unjust with his sentences. Justice shall gird him up for action, he shall be belted with trustworthiness."

The Work of the Lord

It is unfortunate that far too many who should be but messengers of the Good News only are obsessed with the idea that they can themselves bring about the perfection of Kingdom rule upon earth. How foolish indeed are such aspirations in the light of the above Scripture reference, for how can any man perform the task which has been assigned to our coming Lord and King? Actually, there is no man, or group of men, capable of accomplishing this, for the establishment of the perfection of Kingdom administration on earth is to be the work of the Lord.

Referring to the establishment of the Kingdom and its perfect rule of righteousness, Isaiah the Prophet de-

clares that the zeal or, as it may be translated, the enthusiasm of the Lord of hosts will perform this. This statement of fact is the climax to a list of accomplishments assigned to Jesus Christ, of whom the Prophet was speaking when he prophesied:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his kingdom and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9: 6-7.)

Continuity of David's Throne

This prophecy presupposes the continuity of the Throne of David. That this is so is pointed out in *Study in Jeremiah** (pages 204-210). That throne is at the present time a seat of authority in Israel occupied by a man of the line of David in the person of the King of Great Britain who rules over a large portion of the House of Israel. However, it will only be when Jesus Christ returns as the Mighty God and Prince of Peace that a worldwide rule of righteousness will be perfected. In the face of the present international impasse, as a result of the inability of the nations to arrive at terms of peace, the only genuine hope of the world lies in His return. There is no other way by which lasting peace can come. At that time Isaiah's statement will have its fulfillment:

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 9.)

We have many times in the past pointed out that the Kingdom of God upon earth was organized at Mount Sinai and that the people designated then as "the House of Jacob" comprise the Kingdom over which Jesus Christ is to reign in accordance with the Angel's statement to Mary:

"And the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 32-33.)

Prophets and Witnesses

Following the establishment of the Kingdom at Mount Sinai, first Moses

* \$3.50 postpaid. Destiny Publishers, Haverhill, Mass.

and then Joshua were entrusted with the leadership of His people. Afterward, judges arose to guide them, followed later by the rule of kings. During the history of the Kingdom in Palestine the Lord sent prophets to His people who warned them in His name of the need of keeping to the path of righteousness. Unfortunately, though they were constantly exhorted to obey the Lord, the people departed from obedience to His Commandments, Statutes and Judgments. Centuries passed, during which time, because of Israel's refusal to heed the warnings of their prophets, first the House of Israel and later the House of Judah were carried away into captivity. The House of Judah was taken to Babylon and a remnant returned at the end of seventy years to Palestine and became known as the nation of the Jews. The House of Israel, however, did not return to the land of their fathers but they left the land of their captors. When the opportunity came they moved out of Assyria and under different names, such as the Getae, Massagetae, Scythians, Goths, Visigoths, etc., they moved across central and southern Europe, finally arriving in the Isles of the Sea (the British Isles), from whence they went out to inherit and colonize the desolate heritages of the earth as prophesied. We discover them today to be the Anglo-Saxon-Celtic peoples, fulfilling in their history everyone of the required marks by which the prophets declared Israel would be discovered as a company of nations and a great people in modern times.* Now, centuries after the prophets were sent to ancient Israel, God is sending witnesses to whom He has assigned the tasks of fishing and hunting for His people:

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." (Jer. 16: 16.)

The Fishing Period

The fishing period began when Jesus called His disciples and made them fishers of men. After His resurrection He told them that, while they were not to know the times and seasons when the Kingdom would be restored

* See "The Marks of Israel," by Henry D. Houghton, \$25 postpaid. Destiny Publishers, Haverhill, Mass.

to Israel, nevertheless they would have a specific task for which they would be equipped:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Acts 1: 8.)

Hunters Sent Forth

During the Christian era the work of the true Church of our Lord has been to carry out the specifications of this witnessing. Now we have reached the time in history when the hunters are to go forth, searching for Israel and making known to them who they are. In the light of their identity they are to be reminded of their responsibility, i.e., the necessity to keep the oath their forefathers made when they said, "All that the Lord hath spoken we will do" (Ex. 19: 8.)

Call to National Awakening

It is well to remember that God does not require us to show results, but He does demand that we remain faithful to our calling and carry out the terms of His commission in full. As far as the Gospel of the Kingdom is concerned, we can do nothing less than witness to the need of a national awakening to righteousness. Because this is the core of the message of the ambassadors of the King, we are reprinting here in full the article titled "The National Awakening," which is the Appendix in *Study in Revelation*:

"It is a recognized fact that a state of spiritual decadency afflicts our nation and the world today. Evil things are in evidence on every hand! The need of a spiritual awakening is fully recognized by Christian men and women as necessary to the well-being of our people today.

"We face a national emergency, yet almost without exception the concept of a spiritual awakening is confined to that of the individual and his personal relationship to God. There seems to be no comprehension whatever of the fact that there is also a national relationship to God which must be observed by the nation! Most of those who recognize spiritual requirements are conscious of the need of prayer on the part of the individual but none are stressing the need of complying with certain conditions made mandatory upon the nation, the keeping of which will bring answer to prayer.

"The human race is made up of individuals, and these individuals are grouped into classes. There is the family and many

families living in a given community constitute a town or city. A country or kingdom is composed of many communities, towns and cities. There are certain laws governing individual conduct, and there are certain other laws governing municipal and national affairs. It would be as ridiculous to apply laws that govern municipal affairs to the individual as it would be to apply individual laws to the municipality.

"We make this statement, which ought to be obvious to all, because when men undertake to deal with matters pertaining to the spiritual aspect of things they immediately classify all spiritual requirements as applicable to individuals only. They have forgotten that as there are laws apart from those dealing with the individual in matters of administration, so also God has laid down requirements for the nation apart from those regulating the conduct of individuals.

"Let us illustrate. The government of the United States has entered into certain treaty relations with other governments and it has assumed certain governmental obligations. Much as we might wish to do so, it is impossible for any individual to carry out such treaties or to fulfill a governmental obligation. True, the nation is an aggregate of individuals; nevertheless, there are obligations that the representatives of that aggregate of people can carry out which the individual is unable to do. Such obligations are national and as such the nation must act upon them through its constituted representatives.

"When men recognize the need of the individual only and fail to see that there are certain requirements God expects of the nation, they are in no position to declare what God requires of the nation in order that they may have victory over their enemies.

"The New Testament deals with the need of the individual in his relationship to God through Jesus Christ as His Saviour. There also is set forth what constitutes a spiritual awakening in the life of an individual. The keeping of all these requirements is absolutely essential for the individual in his personal spiritual relationship to God. But what does God require of the nation? The nation acts, not through individuals, but through its elected representatives.

"Just as we recognize that there are rules and regulations governing our nation in its acts of administration, apart from the laws governing individual conduct, so also God has set forth for the nation certain requirements and laws that the individual cannot fulfill. They are obligations that can only be fulfilled by the nation through its representatives or government.

"The prayers on the part of millions for peace on that fateful day in September 1939 were not answered. This was not because prayer is ineffective but because

the prayers of individuals could not bring relief for the nation violating its national obligations. It is useless to pray for relief for a sinful individual or nation while either continues in sin. What is national sin, a turning from which is essential in order that a nation may awaken spiritually? We know and recognize what constitutes individual sins; but few realize what constitutes national sin in the sight of God, the removal of which will be necessary before God will answer prayer for national deliverance from trouble.

"Let us for a moment inquire as to what God requires of a nation apart from His demands upon the individual and which can only be carried out through administration. The history of Israel should give us the clue, especially in the organization of that people into a Kingdom at Mount Sinai. When the law was promulgated the people said at that time, 'All that the Lord hath spoken we will do. And Moses returned the words of the people unto God' (Ex. 19: 8).

"Here the people assented by oath to do all that the Lord required of them, both as individuals and as a nation. The individual promised to keep the Commandments, which laws applied to personal conduct. As a nation they promised to administer the Statutes and Judgments of the Lord as the law of the land. That administration would be carried out by the nation through its duly authorized representatives.

"When the individual failed to keep the Commandments, he suffered under judgments for their violation. When the nation refused to administer the statutes and judgments, retribution followed with poverty and distress and misery within. The armies of Israel were unable to stand before the enemy who came against them because there was sin in the camp.

"Moses said, 'Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them that ye may live. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day?' (Deut. 4: 1-8).

"But Israel departed from the observance of these laws and enacted legislation of their own until, as declared by Micah, 'The statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation' (Micah 6: 16). In other words, Israel's failure to keep and administer the law of God, and the refusal to keep their

oaths, brought condemnation and judgment upon the nation.

"God charged His people with unfaithfulness, 'The Lord testified against Israel, and Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.' Then follows the account of Israel's refusal to believe the Lord or hearken to His call.

"Because of this refusal to believe the Lord the record states, 'They rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them: and they followed vanity, and became vain.' That is, they assumed the right to set aside God's laws and pass laws of their own and in their vanity considered they could improve on the statutes that God had given to them.

"The verdict follows, 'Therefore the Lord was very angry with Israel, and removed them out of his sight' (II Kings 17: 13-18). National sin, then, is the setting aside of the Jehovah administration and the assuming on the part of a nation of the right to make laws to take the place of the God-given statutes and judgments.

"Ezekiel the Prophet sets forth the punishment, 'As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you.' Then comes the statement of the certainty of the long and continued period of chastisement for failure to keep His laws. Afterwards, 'And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me' (Ez. 20: 33-38).

"At the close of this period of pressure, through which Israel is now passing in these last days, the Prophet declares there will come a spiritual awakening which will cause the nation 'to walk in my statutes, and ye shall keep my judgments, and do them' (Ez. 36: 27).

"Here we have the climax to the present pressure in a national awakening as a result of trouble which will compel His people to walk in His judgments and observe all His statutes. All this is followed by a wonderful outpouring of national blessings as a result of such obedience. But, before this becomes a fact, 'Thus saith the Lord God: I will yet for this be inquired of by the house of Israel, to do it for them.'

"Requisite, then, for national deliverance is this great and national spiritual awakening to the need of the restoration of His administration. That restoration is to be brought about by His people making the inquiry of Him that He do it for them. Until our nation realizes its need, this inquiry will not be made. The pressure

must increase until a desire comes for the restoration of the righteousness of His laws. Not until then will prayers for victory and peace avail.

"The individual can still claim protection as a child of God. But national deliverance from trouble and the defeat of aggressive nations will still depend upon Israel turning from her evil ways, for the statutes of Omri are now being kept by her.

"There is no evidence as yet either in America or Great Britain of such a national turning to God with a desire and longing that His laws become the law of the land. For that reason the pressure will continue and increase and our enemies will gain victories on land and sea and in the air until our people come to the realization that there are certain things required of us as a nation as well as of individuals. Our leaders must awaken to the national message of the Book and call the people to restore the administration of His Commandments, Statutes and Judgments as the law of the land. Until that day, trouble and disaster face our nation because intercessory prayer for a sinful nation is of no avail while the nation continues to violate a national obligation assumed by them under an oath our forefathers made with God at Mount Sinai.

"When our people as a nation awaken to these requirements and administer the law of the Lord, we will have solved our economic troubles, the evils of maladministration and will forever end all violence and crime within our borders."

An Urgent Call

Even God Himself is helpless to bring about for His people all the blessings promised under the Covenant He made with them while they walk contrary to His will and fail to obey all His laws. As His devoted messengers, the ambassadors of the King are commissioned to call the attention of the Kingdom people to these facts and to the need of heeding the summons to turn from their evil ways. As watchmen to the House of Israel, this is the responsibility assigned to them:

"Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how shall we live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ez. 33: 10-11.)

Peter also declared at Pentecost:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the

presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts. 3: 19-21.)

Restitution of All Things

The restitution of all things is now at hand so today our task is to warn both individuals and the nation of the need to turn to God in this critical hour in the history of our race, for we have entered the crisis period at the end of the age. In this day of strife and war, with Communist Russia arming for world conflict, our salvation does not rest in our armaments alone. As the King's ambassadors, we must reiterate the fact that modern Israel's way of safety lies in the establishment of righteousness:

"In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." (Isa. 54: 14.)

It is not by victory in armed conflict that we shall be established as a nation; it is through the righteousness of the Law of the Lord that this will be accomplished. This does not suggest, by any means, that we should disarm, but it does assert that victory over our enemies will be given to us by God Himself when He is assured of our desire to return to righteousness. Then, though we are compelled to fight against forces of evil aggression which far outnumber us, we will have the assurance:

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. . . . Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." (Deut. 33: 27-29.)

A Special Message

Through Isaiah the call continues:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not?" (Isa. 55: 1-2.)

This is a call to partake of the waters of life so freely promised by Jesus, our Saviour. Following the declaration of this way to full satisfaction, the promise is that God will make an everlasting covenant with His people, "even the sure mercies of David." But before this can happen the King's ambassadors are instructed to say:

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55: 7.)

The way of that return is through Jesus Christ, Israel's Redeemer. Thereafter, the blessings outlined by the Prophet will follow:

"Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isa. 55: 12-13.)

Special Fortitude

It is a self-evident fact that the personal responsibility of each ambassador is great. The demands upon his own Christian character are many if he is to urge others to return to righteousness. He must not neglect for a moment the necessity to maintain a constant spirit of watchfulness lest the adversaries of his own soul gain the advantage. Needless to say, special blessings will be his as he carries on his duties and special fortitude will be given him to face arduous tasks. This

The Nation's Prayer

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chron. 7: 14.)

is not a time to relax vigilance. The enemy today is coming in like a flood and the message of the King's ambassadors has become increasingly vital in this critical time:

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58: 1.)

The Coming Redeemer

Isaiah continues by stating that the Lord's hand is not shortened that He cannot save, nor His ear heavy that He cannot hear. But Israel's iniquities have separated them from the Lord and, because of their sins, God has been compelled to withhold full blessings from them. Nevertheless, Isaiah states that when the enemy comes in like a flood, "The Spirit of the Lord shall lift up a standard against him." Then follows the triumphant announcement:

"The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." (Isa. 59: 20.)

Following this declaration of the coming of Christ, the King, is the promise of the blessings to follow the restoration and the call goes out to Israel:

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." (Isa. 60: 1.)

At that time the Israel peoples, cleansed and purified, will be in a position to enter into their glorious destiny.

As ambassadors of the King of kings, we may — in fact, we must — declare these glorious truths. Nowhere, however, do we find that we are to be other than messengers of the glad tidings of the Gospel of Salvation and of the Kingdom. At no time are we admonished to do other than proclaim the way of personal salvation and point out the paths of national righteousness. It will only be when our Redeemer and King comes Himself that the institutions will be brought into being on earth under His personal direction which will usher in the perfect reign of righteousness in the Kingdom of God. In the meantime, we must continue, day and night, in season and out of season, to declare the truth. To do otherwise is to come under condemnation for, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9: 62.)

DESTINY'S FORECAST OF THE NEWS

DESTINY for May 1942:

"How foolish it is to fool ourselves and bicker over non-essentials, for we fight a resolute foe — not Japan, Germany and their Allies — but the powers of darkness and evil which are using these nations as pawns in the move to destroy His Kingdom people. You may call this pessimism, though we are not pessimistic as to the ultimate outcome *when our people are thoroughly aroused!* We do know that God is going to strip our nation of the prosperity on which we have been and are still relying — that prosperity which they have placed above God, worshipping the work of their hands. We are going to be forced to the conclusion that, after giving all, we shall still be short of victory, except God bless us. The blessing we so need will not come while we are flaunting His laws and refusing to honor His Name. Victory over our foes will not be by our might nor by our strength but in a humble and contrite nation returning to their God and their King. A difficult road lies ahead and it is a hard way to go, but the lessons we will learn as we travel that way will never again be forgotten. When finally our nation awakens to the truth that *except God be for us we shall perish*, then our people will acknowledge the Lord our God and that in obedience to Him only can we hope for national regeneration."

Soviet Russia is the present instrument of the powers of darkness. God grant that, as the road grows increasingly difficult, our national leaders will at last turn to Him in true repentance, asking for His help. — Ed.

* * * * *

DESTINY for July 1943:

"The Stalin dictatorship has not changed and in degree and severity is as overbearing, evil and oppressive as the dictatorship of Hitler."

Many who were praising Stalin in 1943 have lived to learn the truth of this forecast. — Ed.

* * * * *

DESTINY for July 1942:

"Stalin was not a party to the Atlantic Charter, nor has he assented (to our knowledge) to the general terms agreed upon at that time between Roosevelt and Churchill. In case of a German collapse, is it conceivable that Russia would agree to conditions acceptable to Great Britain and the United States? Would the United States and Great Britain acquiesce in a Russian plan to Sovietize most of Europe as her price in helping defeat Germany? These are interesting questions because, with the defeat of Germany, there will yet remain two distinct ideologies of government as represented in the Soviet Union and the Anglo-Saxon world. The two are not, nor can they ever be, reconcilable. It would seem that God is allowing the Anglo-Saxon world to go forward with their plans, setting the stage for a demonstration of the inability to secure peace through an unholy alliance."

No comment necessary. — Ed.

* * * * *

DESTINY for October 1942:

"Prior to 1936 the conviction persisted among ranking Pyramidologists that the King's Chamber Epoch — 1936-1953 — would be the most decisive and appalling the world had yet known. A careful co-ordination of all the factors involved warrants the statement that the period of the most intense world pressure will come between 1941 and 1948."

Only one blind to current world developments would deny the fact that we are undergoing the intense world pressure indicated. — Ed.

* * * * *

DESTINY for July 1944:

"If our nation, as God's people, had turned to our God-given system of administration and to His laws of righteousness, we would now be in the position of offering liberated peoples the most perfect system of administration and law a people could possibly possess or desire. Unfortunately, we are as unprepared for

peace now as we were unprepared for war in 1941, and because of our failure to prepare for peace, the enemies of righteousness are taking full advantage of the situation as they propagate the glories of Communism, contrasting its advantages against the evils of capitalism as known and understood by the masses, and under which type of economy many have suffered. Multitudes of the oppressed of Europe are but waiting the opportunity to put into operation the Soviet methods of administration, thinking by so doing they will solve many of the economic troubles whereby they hope to escape oppression and fear of the future.

"While we will win the war against Nazism we will lose the peace, for the fruits of victory will be reaped by the Soviet government of Russia through the acceptance by liberated peoples of the Communist ideology of government. The rise of the power of the Red or Third Woe of Revelation is at hand and God's people are powerless to prevent the spread of the doctrines of Karl Marx; for this doctrine, as exemplified in Communism, can only be met and overcome by the doctrines of the Kingdom of God and its laws of righteousness.

"Anglo-Saxondom has failed to accept and believe in their God-given responsibility for administering His commandments, statutes and judgments. This failure leaves them without a weapon to meet and overcome the evils of Marxism which can only be overcome through propagating the gospel of the glad tidings of the Kingdom! The pity of it all is that through this failure we will be compelled to face hostile nations in the final phase of world conflict as these nations, under the leadership of Soviet Russia, endeavor to wrest from us our part and place in the world.

"We are drifting towards a situation which will become desperately acute as Communism grows stronger, *not only in Europe, but within the body politic in our own country*, precipitating a major crisis leading to the time of trouble of which Daniel speaks."

No comment necessary. — Ed.

* * * * *

DESTINY for December 1942:

"It is a concrete example of the mass-mind jumping to conclusions which will later bring about a shock when full realization dawns that the war is far from being won by the occupation of northern Africa. Thus, those who are looking for the end of the war in this invasion are not cognizant of the future development of events from January on in accord with the prophetic picture and its chronological indications. It is foolish to assume that even a major move on the part of the Allied nations means the end of the conflict; rather, the present move is but indicative that we are now taking the offensive and will inevitably face the losses and even temporary defeats destined to be encountered along the road to Armageddon. The situation on the Russian front, meanwhile, may develop into a stalemate as the theatre of war shifts south. But the *global war* on which the nations are embarked is far from over, and not until the center of interest shifts to Palestine — with the armies of the nations locked in mortal combat in that territory — can anyone rightly say that the end is near. There is a long way yet to go. *All nations, remember, will be at the final place of gathering.*"

The wisdom of this forecast is now apparent — as well as the pertinent warning it contains. — Ed.

* * * * *

DESTINY for September 1943:

"The plot thickens and the time of fulfillment of the next great step in the prophetic picture is close at hand, as well as the rude awakening (to which we referred last November) for those who have been mesmerized by Russia's splendid stand against the Germans into thinking Russia is entirely with us in the program of postwar planning and peace."

No comment necessary. — Ed.

Purblind Testimony

By a Church of England Clergyman

THOSE WHO in their worship make use of the Church of England Prayer Book, are consciously or unconsciously admitting that they are Israelites; that is, that they are members of the House of Ephraim-Israel as distinct from the House of Judah-Israel. Some consciously make this admission when they unhesitatingly believe themselves to be members of the first named House and identify themselves with modern Israel. Others do so unconsciously, even though they profess no such belief and may even be steadfastly opposed to it. Before proceeding further, however, it may be well to consider these titles or designations, for many persons may not be acquainted with the meaning which is attached to them in Holy Scripture.

Commencing with the separation of the ten tribes from the two tribes in the reign of Rehoboam, which was in accordance with the Divine will (I Kings 12), we observe that the terms employed were the Kingdom of Israel and the Kingdom of Judah.

In the course of time the Kingdoms were called, respectively, the House of Israel and the House of Judah. Numerous passages confirm this statement, though, for the sake of brevity, we quote only two:

"The house of Judah shall walk with [to] the house of Israel." (Jer. 3: 18.)

"The house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord." (Jer. 5: 11.)

Sometimes we find all twelve tribes described as "the children of Israel."

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." (Jer. 16: 14-15.)

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people." (Jer. 31: 1.)

That there may be instances where "the children of Israel" will refer to

the House of Israel only is shown in the following passage:

"For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord." (Jer. 32: 30.)

The distinction is very clear in this reference since "the children of Judah" are mentioned, a term obviously referring to the House of Judah. Naturally "the children of Israel" in this case is a term confined to the House of Israel.

Then came the title "Ephraim" which is used everywhere in the books of the prophets as a synonym for the ten tribes. This is confirmed in the passage which states that the unfriendly relations between the representatives of the two Houses would cease at Christ's second coming:

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." (Isa. 11: 13.)

This restored brotherhood is typified by the union of the two symbolical sticks described by Ezekiel (Ez. 37: 16-22).

We should next inquire why the name of the son whose name designates the tribe of Ephraim should eventually be used as a title representative of all ten tribes of the House of Israel. This refers us back to the time of the patriarch Jacob when he declared to Joseph, "Thy issue . . . shall be thine, and shall be called after the name of their brethren in their inheritance." In the previous verse he had said, "Ephraim and Manasseh . . . are mine; as Reuben and Simeon, they shall be mine" (Gen. 48: 5-6). His obvious intention was to rank these two grandsons with his own sons. Hence, it is clear why they are assigned a place among the twelve tribes. "For the children of Joseph were two tribes, Manasseh and Ephraim" (Joshua 14: 4). But their privilege was still further extended. Owing to

Reuben's conduct, his birthright was forfeited:

"His birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler [prince, *R.V.*]; but the birthright was Joseph's." (I Chron. 5: 1-2.)

Referring back to Jacob's dying act of blessing the sons of Joseph, his selection of the younger brother, Ephraim (Gen. 48: 17-20), is seen to be confirmed by the pronouncement of the Almighty, "Ephraim is my firstborn" (Jer. 31: 9). The priority of Ephraim among the ten tribes was Divinely sanctioned by God's instructions to the Prophet Ezekiel:

"Take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it; For Joseph, the stick of Ephraim, and for all the house of Israel his companions." (Ez. 37: 16.)

The companions of Judah, let it be observed, were:

"Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him [Judah] out of Israel in abundance." (II Chron. 15: 9.)

The companions of Ephraim were those who still retained their allegiance to the tribes to which they belonged:

"Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." (Ez. 37: 19.)

When Joseph is mentioned, as above and elsewhere, the equivalent is Ephraim and Manasseh. "Joseph shall have two portions" (Ez. 47: 13). The House of Joseph signifies Ephraim and Manasseh (Joshua 17: 17), but as the former was God's firstborn, it is he who takes the precedence. Hence, Ephraim is the synonym for the ten tribes and that is why Ephraim-Israel is an appropriate name for them.

It should be noticed particularly that races, not a church as such, are

under review, for the constant habit of some persons in spiritualizing all of God's declarations serves to bring confusion into His statements concerning literal communities. The spiritual side is undoubtedly not to be disregarded, for it underlies all the promises of Almighty God, but where the literal interpretation is plainly intended, that which is merely figurative should be avoided as inapplicable to the point under consideration.

When our Lord declared to the Jewish nation, "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21: 43), He spoke of the transference from the House, or nation, of Judah to another people, not to a church as such, nor to Gentiles. Surely it was to the House of Israel as a nation, for who else could be intended? To the House of Judah He had likewise foretold their coming destiny, "Your house is left unto you desolate" (Luke 13: 35).

The members of the tribe of Judah were to be left few in number, and we see that this is so today, whereas Ephraim-Israel was to be an innumerable multitude (Hosea 1: 10). A careful study of the first chapter of Hosea will prove the fact that the ten tribes are indicated in the tenth verse. It is perfectly true that the prediction of the Almighty "ye shall be left few in number," (Deut. 4: 27) applied to all the tribes. However, it is nowhere stated that the House of Judah would eventually become an exceeding great multitude, though Jacob foretold this of Ephraim and in a lesser degree of Manasseh (Gen. 48: 19). To emphasize this, observe the foresight of Moses when he prophesied of Joseph's posterity as follows: "They are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. 33: 17). From such forecasts we cannot fail to believe they are upon the earth today "a multitude of nations" (Gen. 48: 19).

From the consideration of the explicit demarcation between the two Houses, we pass on to contemplate the testimony of the Scriptures as to the terms in which they describe the attitude of the Almighty towards the literal posterity of Abraham:

"The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. 7: 6.)

"We are the people of his pasture, and

the sheep of his hand." (Psalm 95: 7.)

"He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them." (Psalm 147: 19-20.)

"We are thine: thou never barest rule over them [our adversaries]; they were not called by thy name." (Isa. 63: 19.)

"Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth." (Amos 3: 1-2.)

These are specimen quotations and they are applicable to all the descendants of Abraham, to the House of Judah as well as to the House of Israel.

The following, however, are references which apply exclusively to the latter House and this will be apparent from the context:

"Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God." (Ez. 34: 30.)

"I have surely heard Ephraim [the House of Israel] bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God." (Jer. 31: 18.)

The book of the Prophet Hosea is almost entirely concerned with the House of Israel, first with threatenings of judgment upon the people for their sins, then with promises of blessings and restored favor when they turn from their backsliding and return to the Lord. They are represented as a federal people and Judah-Israel is not, being still scattered units throughout the world. That portion of Judah-Israel represented by the Jews today has not repented, though individuals among them have done so and have accepted Jesus Christ as their Saviour.

We should observe that in the prophecy of Hosea "Ephraim" and "Israel" are reciprocal titles. "Israel" in the course of time had come to be used in a sense excluding Judah. In his *Bible Dictionary*, Dr. William Smith states: "Thenceforth it was assumed and accepted as the name of the northern Kingdom."

"O Israel [the House of Israel], thou hast destroyed thyself; but in me is thine help." (Hos. 13: 9.)

"O Israel [the House of Israel], return unto the Lord thy God; for thou hast fallen by thine iniquity." (Hos. 14: 1.)

With a clear understanding of the

emphatic distinction between the two Houses, we pass on to consider the claims of worshippers in the Church of England to be members of the Abrahamic stock:

"We are the people of His pasture, and the sheep of His hand." (*Venite.*)

"Save Thy people: and bless Thine heritage." (*Te Deum.*)

"The Lord God of Israel hath visited and redeemed His people." "Our forefathers." "Our forefather Abraham." (*Benedictus.*)

"We are His people, and the sheep of His pasture." (*Jubilate.*)

"Thy people." "Thine inheritance." (*Versicles.*)

"His servant Israel." "Our forefathers, Abraham and his seed." (*Magnificat.*)

"The House of Israel." (*Cantate.*)

"The glory of Thy people Israel." (*Nunc Dimittis.*)

"Our forefathers." "Spare Thy people." "Our fathers have declared unto us." (*Litany.*)

"Wherefore will ye die, O ye House of Israel?" "Let not thine heritage be brought to confusion." (*Commination Service.*)

There is the prayer that the Jews may be saved among the remnant of the true Israelites (*Good Friday Collect*). Judah is recognized as distinct from Israel: "The seed of the House of Israel out of the north-country" (*Epistle for 25th Sunday after Trinity*). There is the recitation of the ten commandments and the acceptance of them as binding upon God's people now (*Communion Service*). In the prelude the congregation is reminded, "I am the Lord thy God," but the full quotation from the original, "which brought thee out of the land of Egypt, out of the house of bondage" (Ex. 20: 2) acknowledges the special great deliverance.

On Easter Day we have the reference to the ancient Passover, with its continuance in the Christian Passover, as enjoined by the Almighty (*Easter Anthem*). "Ye shall keep it a feast by an ordinance for ever" (Ex. 12: 14). This continuity is the recognition of the obligatory character of God's command to the successors of ancient Israel and is further enforced by our Lord, "This do in remembrance of me" (Luke 22: 19).

Other evidence from the Prayer Book to the same effect is adducible. Therefore, it is plain that they who use the Book of Common Prayer declare themselves to be, certainly not Gentiles, certainly not Jews, and the only alternative is the admission that they

are of the House of Ephraim-Israel.

No doubt the argument will be used by disbelievers in the modern identity of Israel that all who have a saving faith in Christ may claim Abraham as their father:

"Know ye therefore that they which are of faith, the same are the children of Abraham. . . . So then they which be of faith are blessed with faithful Abraham." (Gal. 3: 7-9.)

But it will be observed that this heirship is an entirely spiritual one. Thus, the Gentiles (who are, of course, non-Israelites) are admitted into the family of Abraham and have a relationship to him which is exclusively spiritual.

Finally, we would address a word to the opponents of the modern identity of Israel with the Anglo-Saxon-

Celtic peoples, whose opposition may have arisen from two causes:

1) From prejudice. To biased persons, the proposition appears so extravagant that it is hastily dismissed by a dogmatic negation. They do not, and are determined they will not, believe it, so they close their minds to any information which might induce them to reorganize their opinions. They stubbornly refuse to examine carefully the grounds on which the claim is based. As applicable to such persons, the following words of two writers may be quoted:

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is contempt prior to examination." (Dr. Paley.)

"He that answereth a matter before he

heareth it, it is folly and shame unto him." (Prov. 18: 13.)

2) From an imperfect knowledge. This is plainly apparent in the writings and speeches of many of the critics. There is displayed an ignorance of Scripture, or a distortion of its teachings, which such opponents would have done well to avoid.

The author of this article has read as much of the case in opposition to as he has in support of the subject of the modern identity of Israel and he is not, therefore, writing at haphazard. He has endeavored to ascertain the principal arguments which are advanced against the propositional identity of Ephraim-Israel and has discovered no refutation which has any real foundation in fact. The results of all his investigation have been to make the identity still more apparent.

To The Zenith...at Midnight

MILITARY men have long known that the best defense is a well-organized offensive and it would have been well if the Christian world had recognized this principle in the fight against unbelief and atheism.

Unfortunately for the faith of many, there has been no well-organized and directed offensive against the doctrines of skepticism and unbelief. True, the Church has denied the insinuations in these attacks, but its leaders have not given concrete, positive evidence which would enable the average Christian to meet the arguments of those who belittle the Book and its message. It is well and good to say to the believer, "The Bible is true because it is the Word of God." It is quite another thing to give credence, based upon fact, to sustain one's belief and, unless this can be done, men will question its reliability.

Leaders in the Church are themselves in doubt regarding the authenticity of many things recorded in the Bible. It is the result of their theological training in schools where the inspiration of the Book is denied, or at least belittled. Questions are raised in the minds of the most sincere regarding the recorded miracles, and the historical accuracy of the Bible is minimized. Who among Christians today can give a reason for their belief and set forth facts to sustain and prove their faith against well-organized atheistical attacks?

There is need of organized defense and an *aggressive fight of faith*, with an assault upon the camp of the enemy, challenging all the doctrines of unbelief—whether they originate in our seminaries, are propagated from the pulpits of our land or are declared and published by the atheists.

If the Christians but knew the facts, they would make those who propagate these untruths look silly. Instead of the atheist being on the offensive, his position would be made so untenable that he would have to capitulate. Instead of atheists writing on the so-called "absurdities" of

the Bible, Christians should be able to show the ignorance and complete lack of perception and understanding on the part of atheists and unbelievers.

Because of unbelief and a lack of understanding of the fundamental facts, Christian men have been afraid to face the issue. Instead of fearlessly meeting the attacks with an offensive of their own, many have tried to dodge the issue by ignoring the attacks made upon the Book, clinging to a faith they fear could not be maintained in open conflict. Much of this attitude is due to the failure to believe and take the statements of Scripture at their face value, and through study and investigation establish the accuracy of the record. First and foremost, men must approach the Book in the way set forth in the article titled "The Accuracy of Scripture" (DESTINY for April 1944). When Christians can give a reason for their belief, the average believer will then be able to refute the attacks of those who would belittle the Word of God. The following example is a case in point.

An atheistical writer declares:

"Who believes that a star came close enough to earth to guide the three wise men? Everyone knows that the closest stars are billions of miles away. . . . It would be safe to say, there is not one boy or girl in a hundred of this age, who attends Sunday School . . . [who] believes one word of it."

A star did guide them! If the atheist who wrote the above had studied the text, he would have grasped its meaning. The literal rendering is as follows:

"And behold the star, which they saw in the East, arose before them, until, going, it culminated over where the young child was." (Matt. 2: 9.)

Culminated means *to come to the zenith at midnight* and, though the star was billions of miles away, it rose before them as they went to Bethlehem, coming to the zenith at midnight and thus, by being directly overhead, designated the place where the child was.

THE BOOK OF THE LAW

CHAPTER X

MOSES' BLESSINGS

IN THE SONG OF MOSES reference is made to the division of the earth among all the nations to come into being and the portion that would be Jacob's inheritance:

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." (Deut. 32: 8-9.)

The Great Surveyor

Here we see God as the Great Surveyor of the earth, setting the bounds of the nations according to the needs of Israel. In fixing the bounds of all nations He made provision for Israel's needs, not only as to the immediate location in which they would dwell, but also a place for Israel's posterity when they would eventually expand into a nation, then a company of nations and a great people. The certainty of that inheritance was made sure by the statement that Jacob was to receive the Lord's portion or share and Jacob's needs, both immediate and future, would constitute the measuring rod for the bounds of his inheritance. As the Kingdom people increased in numbers and enlarged their boundaries according to God's promises, all the necessary lands for their continuing expansion were provided by fixing in advance the bounds of the national growth of all other nations, beyond which those nations could not go.

Desolate Heritages

This accounts for the fact that the desolate heritages of the earth were kept from development until the time when the seed of Abraham had need of those territories. For centuries the North American Continent was a wilderness — an undeveloped territory awaiting the day when the sons and daughters of Abraham, Isaac and Jacob would have so increased that they would take up their westward trek once more and move across the sea to occupy those desolate heritages. Even beyond this the day will come when all the earth will be embraced by the Kingdom of God, for the Psalmist declares:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24: 1.)

If all this is the Lord's, and His inheritance is to go to Israel, then the Kingdom people are to ultimately have dominion over all the earth. This is exactly what the prophets declare will be so when the day of the restoration of all things will have come. That will be the day when all the enemies of His Kingdom will have been defeated and the Kingdom of God will have grown into a mountain to fill the whole earth.*

Israel's Greatness

It is important to recognize the extent and the greatness

* See *Study in Daniel*, Chapters V & VI. \$5.00 postpaid. Destiny Publishers, Haverhill, Mass.

of the Israel peoples. To confine them to the descendants of one tribe only, as is done by those who undertake to tell us that the Jews are the sole representatives of Israel in the world today, closes a large portion of the Bible to understanding. Such a position nullifies the full meaning of the prophetic word and prevents an understanding of the part all Israel is playing in the closing scenes of the present age.

Jacob recognized when he blessed his twelve sons — Ephraim and Manasseh receiving the portion of his son Joseph — that their descendants would become a multitudinous race. Jacob commented upon the coming greatness that would be manifested in the descendants of each son and Moses pronounced blessings upon each tribe, both recognizing that the fulfillment of the promises would come in a much later day. It is absurd to try to confine those blessings to a remnant of the tribe of Judah only.

The Birthright

The failure to comprehend a fundamental factor has led men to declare that the Jews alone are Israel today. But the Bible does not state this: in fact, the tribe of Judah never received the blessing of the birthright. Under the law of inheritance the birthright would ordinarily be passed on to the eldest son in the family. Reuben was Jacob's firstborn and, according to the law of descent, he should have received the birthright. However, the Record gives an account of his disinheritance and the reason for it:

"Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)." (I Chron. 5: 1-2.)

Reason for Confusion

This statement is so important that to overlook it is to miss the significance of the blessings given to Jacob's sons. Until the rightful heirs to the birthright are recognized, there will be only confusion in attempting to understand the meaning of events today which can only be comprehended in the light of the identity of peoples. Ephraim and Manasseh, the sons of Joseph — not Reuben or Judah — received the birthright and their descendants alone will be found possessing the fullness of those blessings, for with the birthright went the might, the power, the wealth and the lordship of the father. Because this has not been recognized, there has been much confusion of thought which has obscured a great deal of the meaning of prophecy as it relates to all Israel, and specifically as it relates to the birthright inherited by the sons of Joseph.

Moses was fully aware of these distinctions and in blessing the tribes he gave to each the proper blessing. To the joint holders of the birthright — Ephraim and Manasseh — he gave blessings in accordance with the requirements of the birthright.

The Lord Rules

Preceding his blessing of the tribes of Israel, Moses referred to the fact that the Lord had descended upon Mount

Sinai, breaking forth as a light shining in all its glory. He then referred to a host of angels who accompanied Jehovah and stated that by an imperial mandate He rules over His sacred or upright people. It was through Moses that the law had been given to Israel and the people were led to trust in the Lord, at whose command they marched through the wilderness. Jehovah ruled over them and united their tribes into the nation that became His Kingdom people.

The Blessings

Moses, the great commander and lawgiver in Israel, gathered all the people together before him for his farewell address:

"And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death." (Deut. 33: 1.)

Of Reuben, Moses said:

"Let Reuben live, and not die; and let *not* his men be few." (Deut. 33: 6.)

The word *not* is omitted from the original text and so this should read as Moffatt renders it:

"Reuben — never may he die out; but may his men be few."

This is not a blessing of expansion and greatness, and is evidently the result of Reuben's sin which caused him to lose the birthright. As a tribe he was not to die out, but he was not to prosper as one of the great tribes in Israel. History has amply borne out that this tribe fulfilled the role Moses assigned to it. It never won a place of importance in Israel's history and we have only a few references to it in comparison to the exploits of some of the other tribes.

"And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hand be sufficient for him; and be thou an help to him from his enemies." (Deut. 33: 7.)

Judah's Descendants

Moses, himself a great general, was asking the Lord to help Judah, from whom the kingly line was to come. The tribe holding the sceptre and throne would need the blessing of the Lord to sustain its authority and rule, and Divine aid to be able to overcome its enemies. To attempt to confine Judah's descendants to Jewry alone brings about confusion here. The House of David was chosen out of the tribe of Judah and to this House went the right of royal rulership over Israel. Eventually the sovereignty of the House of David was to be confined to the House of Israel only, comprising ten of the Israel tribes, as distinct from the House of Judah which comprised only two tribes. Thus, the royal line of David, though it contains not a single Jew, is nevertheless of the tribe of Judah. Many of this tribe moved westward long before the final division in the Kingdom which occurred under the reign of Solomon's son, Rehoboam. One group became known as the early Milesians and peopled the shores of the Mediterranean Sea, settling as far west as the Isles of the Sea (the British Isles). The Lord's hand went with these men of Judah as they moved to fulfill their destiny and prepare the way for the coming of the House of David to those same Isles of the Sea.

"And of Levi he said, Let thy Thummin and thy Urim be

with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah." (Deut. 33: 8.)

The Priestly Tribe

The anointed one, or High Priest, was of this tribe, for the House of Aaron was of the tribe of Levi. The High Priest was charged with the responsibility of caring for the Urim and Thummin by which the Divine judgment was to be ascertained. It was also the duty of the priests, both Aaronic and Levitical, to observe the words of the Lord, keep His covenant and teach judgment in Israel, instructing the people in the keeping of the law. Moses therefore counselled:

"They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar." (Deut. 33: 10.)

Because of the type of service this tribe was to render in Israel, Moses said:

"Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again." (Deut. 33: 11.)

Because the Levites were charged with the handling of the affairs of state, and with the administration of the law, men would at times be in rebellion against their authority. It was essential to law and order therefore, that their authority be maintained, so Moses asked the Lord to accept their work and deal severely with those who opposed them in the carrying out of their duties.

A Spiritual Blessing

In blessing Benjamin, Moses said:

"The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." (Deut. 33: 12.)

Descendants of Benjamin were destined to become the light-bearers of the Gospel, for it was from this tribe that our Lord chose all but one of His disciples. Judas, who betrayed Him, was not a Benjamite. Moses' blessing is especially applicable to the tribe of Benjamin because of the mission they were to perform. It was spirit-filled men and women of this tribe who carried the Gospel to Israel in the Isles. Ferrar Fenton, in his rendering of this tribal blessing, states that Benjamin was the beloved of the Lord, resting secure as he relied upon Him and that He would bear him safely in His arms.

Marks of the Birthright

Moses blessed the tribe of Joseph next, for he was the son to whom the birthright was given, although it was jointly to his two sons, Ephraim and Manasseh, and their descendants that the birthright was to go. Together, they comprise the House of Joseph. How foolish it is to look for the blessings that both Jacob and Moses bestowed upon Joseph and his two sons to be manifested through the descendants of Judah only, and particularly in that branch of Judah represented by the Jews today. Yet this is exactly what is being done by many theologians. In so doing they manifest complete ignorance of the distinctions the Scriptures make between the birthright blessings and the bestowal of the sceptre.

Then, too, it must be borne in mind that many so-called Jews of today are not even of Israel stock. Their ancestors

having embraced the Jewish religion, they have become known as Jews today. As we read the blessings of Joseph and contemplate the greatness of his land, the yield of field and forest, with hills abounding in mineral wealth, a well-watered land and a people whose enemies have been defeated before them, it completely excludes the Jews, for they have never possessed such an inheritance. Furthermore, it cannot be too strongly emphasized that in the descendants of Joseph and his two sons, Ephraim and Manasseh, *there are no Jews*. Consequently, we must look for the peoples who possess the marks of identification the descendants of Ephraim and Manasseh were to manifest. They will be the peoples who have inherited these blessings. Only one race on the face of the earth qualifies for this position and it is made up of none other than the Anglo-Saxon-Celtic peoples.

A Land of Promise

Moses said of Joseph:

"Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deut. 33: 13-17.)

Blessings Completed

Continuing, Moses blessed the remainder of the tribes. Referring to Zebulun's ports and Issachar in his halls, where they held noble feasts, he commented upon the rich support they would receive from the ocean and to the treasures they would secure from the sand. This last is evidently a reference to amber, agate, jet, pearls, glass and similar treasures taken from the sand.

Gad was blessed in terms indicating he would be a conqueror. Though Moses refers to Gad as at first thinking only of himself and of securing a princely home, yet leaders of men were to come from this tribe who would execute justice and enforce the Divine decrees. Of Dan, Moses exclaims:

"Dan is a lion's whelp: he shall leap from Bashan." (Deut. 33: 22.)

Dan was not interested in permanently settling down in Palestine but sailed in his ships to other lands, colonizing the shores of the Mediterranean, along the coast of Europe and as far west as the British Isles.

Moses spoke of the tribe of Naphtali as settling along

the shore and being content to rest and be at ease. Asher was to be blessed with sons and with a land of olives and oil, a land also rich with ore deposits of iron and copper. They were to feel secure in their possessions.

The Eternal God

After blessing each of the tribes, Moses declared there is no one like the mighty God of Israel. He envisioned the time when, as a people, Israel will become perfect before the Lord who rides through the heavens to their rescue. He then exclaimed:

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." (Deut. 33: 27-29.)

This last speech of Moses ends on a lofty note, setting forth the unique position occupied by Israel as he recounts the special blessings of God upon all the people. Even their enemies are to be found liars before them as God delivers His people from those who plan their destruction.

Moses' Death

Following this final discourse, Moses went up from the plains where Israel was encamped to Mount Nebo and the Lord showed him all the land across the Jordan which the tribes were going to possess and designated the boundaries of their respective possessions:

"And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." (Deut. 34: 4.)

Moses, the servant of the Lord, died there in the land of Moab and the Lord buried him in the valley in that country behind Beth-peor. The Record states that no man knows his burial place. Moses was a hundred and twenty years old when he died but his eyes were undimmed and his vigor unabated. The children of Israel mourned his death for thirty days. The Record closes with the following tribute to Moses:

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel." (Deut. 34: 10-12.)

Joshua thereupon took command and he was filled with the spirit of wisdom, for Moses had laid his hands upon him. Therefore, all Israel obeyed him, carrying out the orders God had given to Moses concerning him.

THE HIGH CALLING

By Howard B. Rand, LL.B.

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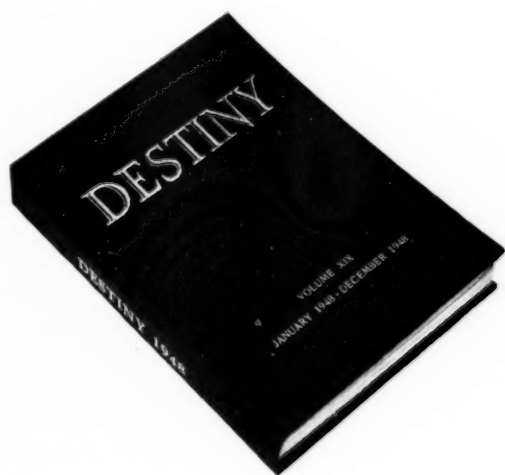
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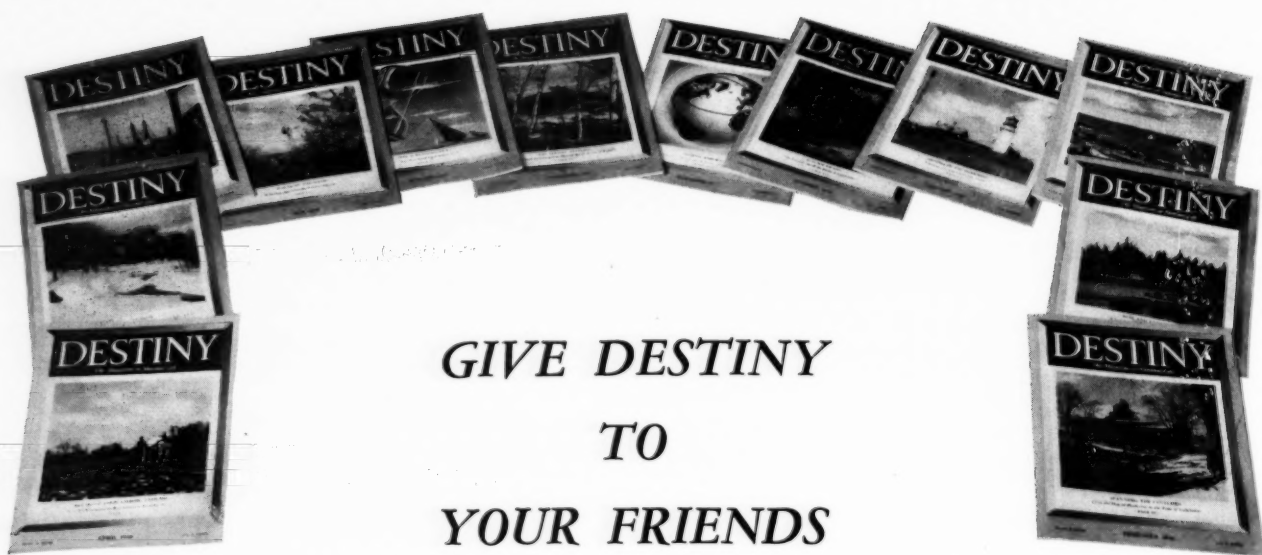
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